

BUILDING BROTHERHOOD

IN
WESTERN
INDIA



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E.E. Smith

The Mission in a Nut-Shell

THE American Marathi Mission was founded in 1813, being the first American Christian Mission established in India. Its work is chiefly among the Marathi-speaking people of Bombay City and parts of the Ahmednagar, Poona, Satara and Sholapur districts of the Bombay Presidency. It is supported and directed by the American Board of Commissioners for Foreign Missions (A.B.C.F.M.) in Boston, U.S.A., and its associated Woman's Boards ; the funds which it administers are largely contributed by the Congregational Churches of the United States and Canada.

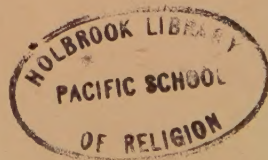
On its staff of workers, in 1924, were 49 foreign missionaries on the field, and 8 on furlough. Of these, 13 were ordained ministers, 2 men teachers on short service, 3 men and 3 women physicians, 3 nurses, 20 single and 14 married women. Its Indian staff numbers 551, of whom 27 are ordained pastors and preachers, 30 unordained preachers, 253 men and 114 women teachers, 47 Bible-women, and 81 other workers.

The number of organized churches is 66, of which 23 are self-supporting, the number of communicants being 9,353 and the total Christian community reckoned at 16,275 ; 417 were added in 1923-24 on confession of faith, and the net gain was 237. There are 165 Sunday Schools with 8,056 members, and 45 Christian Endeavour Societies with 1,537 members.

The Mission maintains 5 training schools for workers, with 129 students, 7 secondary schools with 921 pupils, 154 primary schools with 6,599 pupils, 17 kindergartens with 783 pupils, and 7 industrial schools with 382 pupils. Of the total of 8,500 pupils in schools, 3,064 are Christian and 5,436 non-Christian. The fees received for the year amounted to Rs. 16,486 and the Government grants to Rs. 56,072.

The Mission maintains hospitals at Ahmednagar and Wai, the former treating 9,644 patients and the latter 25,830. There are also dispensaries at Vadala, Rahuri, Bombay and Sholapur.

The settlement for people of the "Criminal Tribes" in Sholapur was taken charge of by the Mission in 1908, under the direction of Government. It contains several thousand people, and the total number of children and others under instruction in the schools is 1,108.

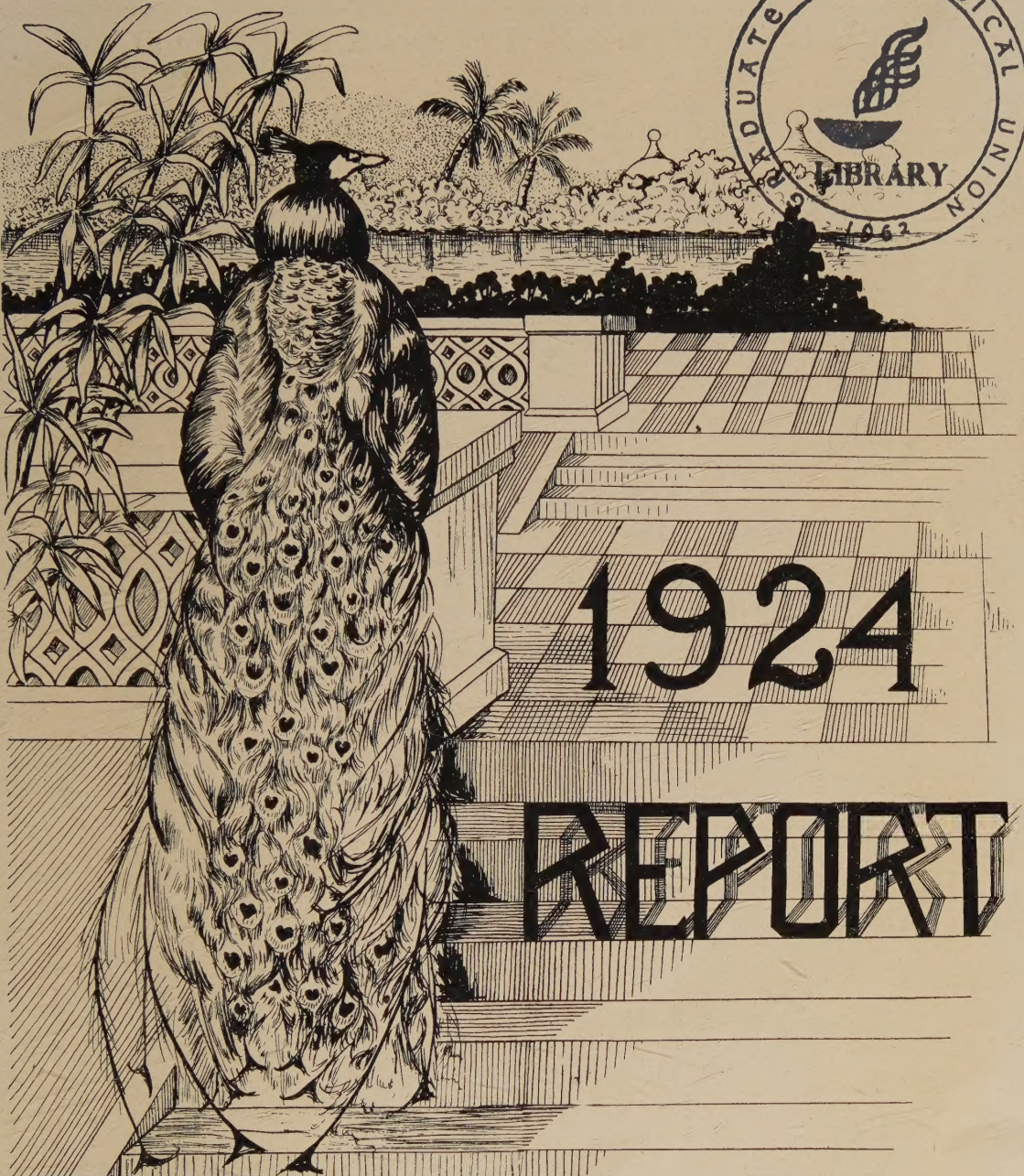




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A MANGARUDI.

BY MRS. E. E. STRUTTON.



1924

REPORT

THE AMERICAN
MARATHI MISSION

R. Andrews

Missionaries and Indians—Brothers All



Missionary and Hindu priest—but both brothers



The Moderator of the United Church of India, North, in a country motor



Music and dramatics are the two chief activities of the Young Men's Club, Sholapur



This brother has a new cap. The missionary becomes a coolie



The Young Men's Club of Ahmednagar, called "Modern Knights of St. Paul"



A typical tent in which the missionary camps when on tour



Satara Young Men's Club, a flourishing fellowship, 25 strong

HEREIN CONTAINED

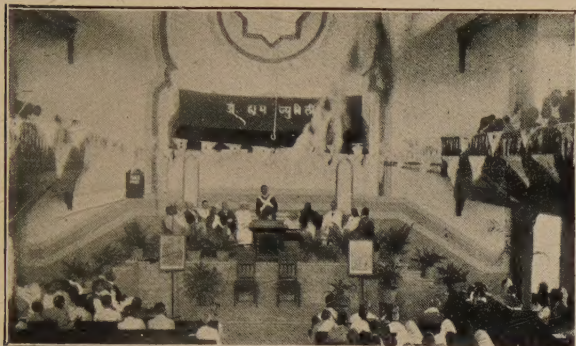
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REV. AND MRS. R. A. HUME

Builders of brotherhood in Western India and in the United States for the past 50 years, Rev. and Mrs. R. A. Hume have endeared themselves to a host of friends. This picture shows them wearing the garlands of flowers which Indian friends gave them as a token of their appreciation at a Jubilee Celebration in October, 1924.

We take great pleasure in dedicating this report to these faithful servants who have laboured so loyally for the cause of Christian Brotherhood.



Hume Jubilee Service

Ahmednagar Church during the Service Which Honoured
Rev. R. A. Hume's Fifty Years of Work for India

to bring about peace so that all might truly be brethren and sisters in our Lord, your earnest evangelistic spirit, your knowledge of the language and the thoughts of the people, and your unceasing efforts to promote the growth of the Kingdom of God, all have been a means of making our Mission and the Christian community what it is to-day.

“We thank the Lord for all you have been able to do, and we rejoice that the past years of your life here in India can bring you joy and gladness of heart as you think of service rendered unselfishly and unstintingly.

“To us, however, to think of your going away, not to be seen in our midst any more, is a source of genuine sorrow and makes us wish to get down on our knees and pray that we may be strengthened to take up the burden that you are laying down and to face the new problems in which we need all the grace and courage that can be ours, if we cherish in our hearts the faith and hope and love that you have exhibited to us for so many years and that have made you a tower of strength in our midst.”

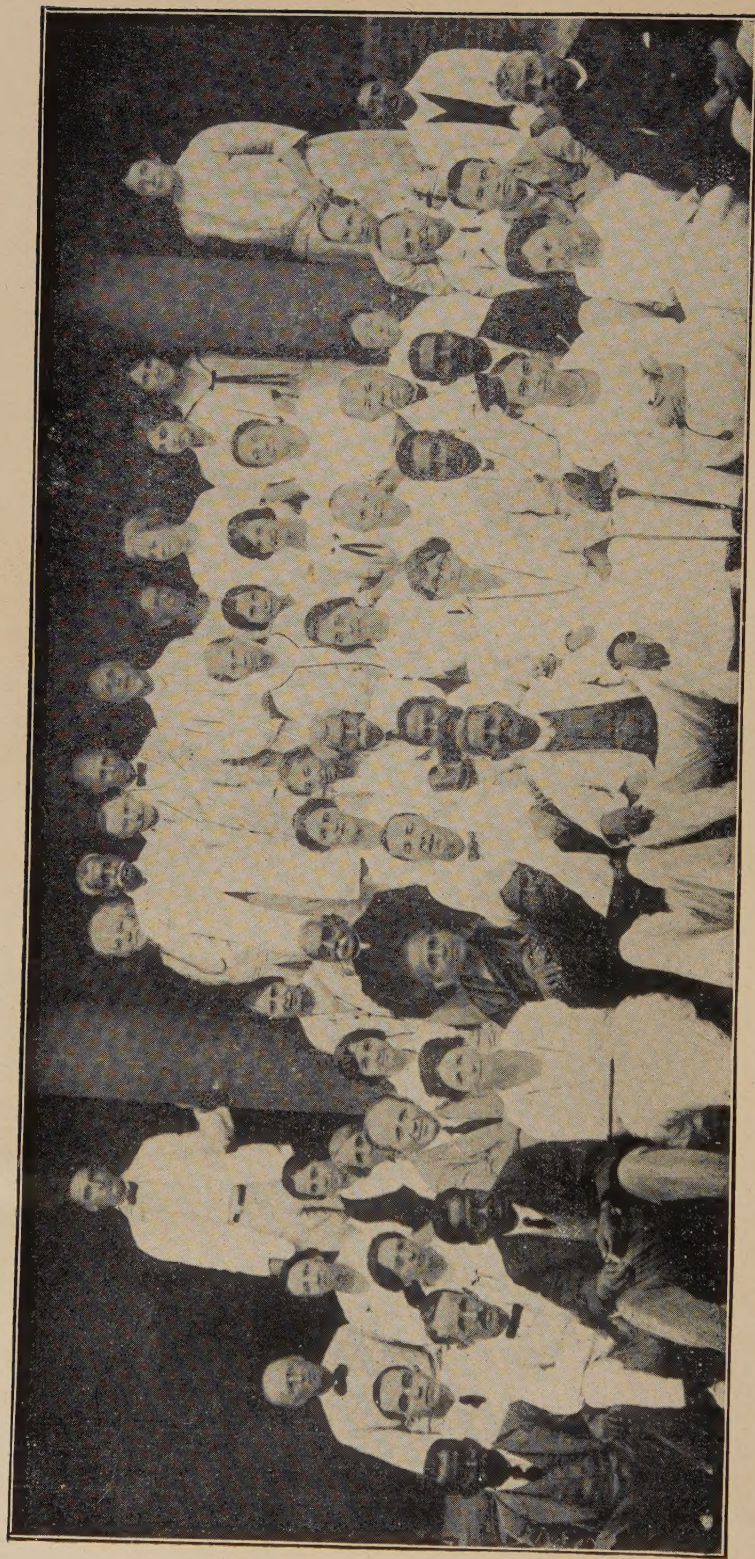
—Resolution of the Mission, November, 1924,
addressed to Rev. and Mrs. R. A. Hume.

“It is with the deepest regret that we have heard that your resignation has been accepted by the Prudential Committee. To think of missing your familiar faces from our midst gives us a sense of loss that it is difficult to express. You have been a tower of strength to us and to the community where you have lived so long. Your wise counsels, your sympathetic attitude to all, your constant desire to allay friction and contention and



Mrs. Hume with Bible-women

For Years Mrs. Hume Has Trained the Bible-women, Who
Have Taught Illiterate Christians and Who Have
Spread the “Good News” in Ahmednagar City



GENERAL COUNCIL, AMERICAN MARATHI MISSION

*Top row (reading from left to right).—*Rev. W. H. McCance, Mrs. H. H. Strutton, Rev. T. S. Bhonsle, Dr. L. H. Beals, Rev. A. A. McBride, Rev. H. Fairbank, Miss A. L. Millard, Miss I. Nugent, Miss G. F. Woods, Miss R. M. Phillips, Mrs. A. A. McBride.

*Second row (between posts only).—*Miss G. M. Holland, Miss E. B. Fowler, Miss J. P. Gordon, Miss C. G. Labaree, Miss R. A. Andrews, Mrs. L. H. Beals, Dr. R. P. Hume, Dr. W. F. Hume.

Third row.—Rev. E. Fairbank, Mrs. E. Fairbank, Mrs. W. H. McCance, Mrs. W. Hazen, Mrs. R. S. Rose, Mr. I. B. Bawa, Miss M. L. Wheeler, Rev. J. Malelu, Mrs. L. H. Gates, Mrs. R. A. Hume, Rev. H. H. Strutton, Rev. R. A. Ravade.

Fourth row.—Mr. W. Wheeler, Miss C. H. Bruce, Rev. R. S. Rose, Mrs. S. R. Modak, Rev. E. W. Felt, Mr. S. C. Hiwale, Miss C. D. Smiley, Mr. S. R. Dongre, Mr. P. N. Gaikwad, Mr. J. S. Gaikwad.

Bottom row.—Mr. T. Buell, Rev. W. S. Deming, Rev. S. L. Salvi, Miss L. L. Picken, Rev. R. R. Suryavanshi, Rev. B. P. Umap, Mrs. E. W. Felt, Miss E. C. Hoxie, Rev. R. G. Waghchoure.

*(Not in the picture).—*Rev. W. Hazen, Dr. H. J. Clark, Mrs. H. Fairbank, Miss E. R. Bissell, Rev. and Mrs. A. H. Clark, Miss R. V. Simpson, Rev. and Mrs. J. L. Moulton, Mr. J. S. Parker, Rev. R. S. Modak, Rev. J. F. Edwards, Mrs. W. S. Deming, Mrs. W. F. Hume, Mr. S. R. Dive, Miss G. Harris, Miss M. J. Benan, Miss G. Avery, Miss A. Krook, Miss E. Cairns.

Where the Builders of Brotherhood Live

(General Address : American Mission, India)

- Andrews, Miss R. A., Wai, Satara District.
Avery, Miss G., Ahmednagar.
Beals, Dr. and Mrs. L. H., Wai, Satara District.
Beman, Miss M. J., Ahmednagar.
Bhonsle, Rev. T. S., Sholapur.
Bissell, Miss E. R., New Nagpada Road, Byculla, Bombay.
Bruce, Miss C. H., Ahmednagar.
Buell, Mr. T., Parel Road, Byculla, Bombay.
Cairns, Miss E., Umedpur, Sholapur.
Clark, Rev. and Mrs. A. H., New Nagpada Road, Byculla, Bombay.
Clark, Dr. H. J., Bowker Hall, Byculla, Bombay.
Deming, Rev. and Mrs. W. S., Ahmednagar.
Dive, Mr. S. R., Sholapur.
Dongre, Rev. S. R., Byculla, Bombay.
Edwards, Rev. J. F., New Nagpada Road, Byculla, Bombay.
Fairbank, Rev. and Mrs. E. F., Vadala, via Ahmednagar.
Fairbank, Rev. and Mrs. H., Ahmednagar.
Felt, Rev. and Mrs. E. W., Sirur, Poona District.
Fowler, Miss E. B., Sholapur.
Gates, Mrs. L. H., Bowker Hall, Byculla, Bombay.
Gaikwad, Mr. J. S., Vadala, via Ahmednagar.
Gaikwad, Mr. P. N., Wai, Satara District.
Gordon, Miss J. P., Wai, Satara District.
Harris, Miss G., Ahmednagar.
Hazen, Rev. and Mrs. W., Rahuri.
Hiwale, Mr. S. C., Ahmednagar.
Holland, Miss G. M., Ahmednagar.
Hoxie, Miss E. C., Umedpur, Sholapur.
Hume, Rev. and Mrs. R. A., Ahmednagar.
Hume, Dr. R. P., Ahmednagar.
Hume, Dr. and Mrs. W. F., Wai, Satara District.
Krook, Miss A., New Nagpada Road, Byculla, Bombay.
Malelu, Rev. J., Byculla, Bombay.
McBride, Rev. and Mrs. A. A., Ahmednagar.
McCance, Rev. and Mrs. W. H., Satara.
Millard, Miss A. L., New Nagpada Road, Byculla, Bombay.
Modak, Mrs. S. R., Ahmednagar.
Modak, Rev. R. S., Ahmednagar.
Nugent, Miss I., Satara.
Parker, Mr. J. S., Ahmednagar.
Picken, Miss L. L., Satara.
Phillips, Miss R. M., Ahmednagar.
Ravade, Rev. R. A., Rahuri.
Rose, Rev. and Mrs. R. S., Sholapur.
Salvi, Rev. S. L., Ahmednagar.
Simpson, Miss R. V., Bowker Hall, Byculla, Bombay.
Smiley, Miss C. D., Satara.
Strutton, Rev. and Mrs. H. H., Umedpur, Sholapur.
Suryawanshi, Rev. R. R., Sirur, Poona District.
Umap, Rev. B. P., Ahmednagar.
Waghchoure, Rev. R. G., Satara.
Wheeler, Miss M. L., Sholapur.
Wheeler, Mr. W., Ahmednagar.
Woods, Miss G. F., Ahmednagar.



"Of Old the Fiery Cross Was Sent by
Vale and Mountain Path"

Keep the Cross Bright!

Of old the Fiery Cross was sent by vale and mountain path.

It changed the humble peasant to a messenger of wrath.

The ploughman left his ploughing and the bridegroom left his bride;

That cross must pass from hand to hand, whatever might betide.

Two thousand years ago, beside the Galilean Sea,
Christ raised His Cross of Brotherhood and Love and Liberty.
Its magic fire transformed the world by love instead of fear;
The sinning man became a saint; the simple man, a seer.

That Cross is handed down to us by craven men made strong,
By martyrs in their agony before the jeering throng,
By hardy heralds searching out the savage Britons' shore,
By our own Pilgrim Fathers in the sufferings they bore.

And here on India's burning plains shines out that Cross of Fire.
It draws the Brahman from his pride, the out-caste from his mire.
It breaks the clanging chains of caste, it makes the unclean whole.
The potent touch of Brotherhood is freeing India's soul.

And you, my brother, in the land beyond the Setting
Sun,
Enjoying freedom that our fathers struggled for and
won,
Can you deny your brother-man your heritage of
Light?
We bear aloft the Cross for you, but **YOU MUST
KEEP IT BRIGHT!**



"And Here on India's Burning Plains
Shines out That Cross of Fire"



CHRIST CALLING CRIMINALS

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12 : 32.

Umedpur—"City of Hope"

4,100 of them.

Criminals all!

Born thieves and pick-pockets.

Sheep stealers, cattle thieves, highway robbers.

Counterfeiters, housebreakers, cheats and murderers.

Denied an opportunity of doing honest work for generations.

Now proving their honest intentions and becoming trusted citizens.

It is 8 years since the Mission took charge of this Settlement from Government.

The population then was 2,250. It is now 4,100, with a few score of "casuals."

It was known as the Sholapur Criminal Tribes' Settlement for years; it is now called the Sholapur Industrial Settlement.

In the beginning it was situated on a nine acre plot, surrounding the jail; now it has about 150 acres, well laid out, on the best side of Sholapur.

The cotton mills of Sholapur provide almost all the opportunity for labour needed, so that

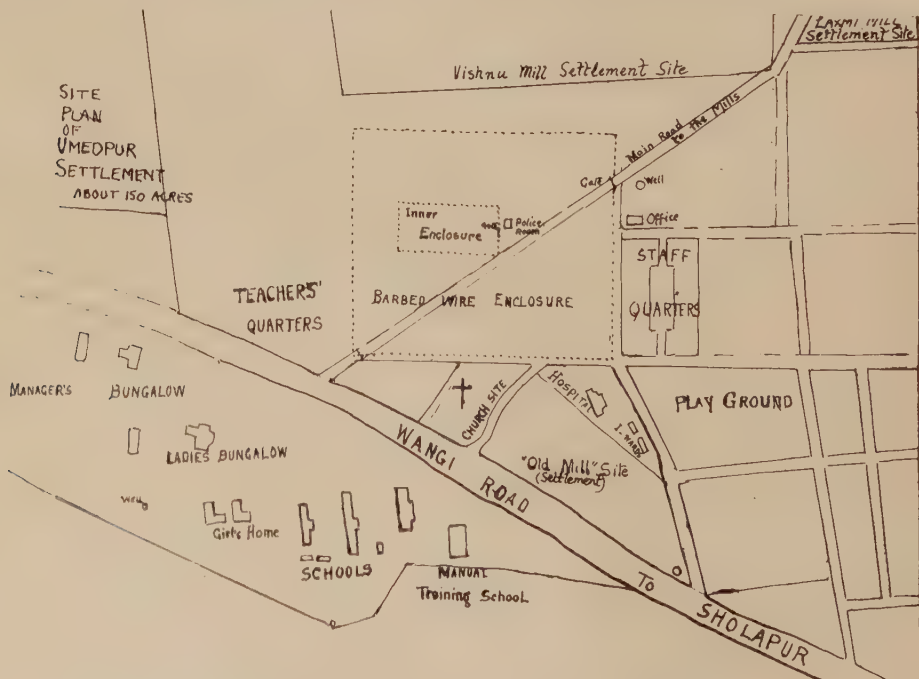
we do not have to run an expensive plant or keep a large staff of work instructors.

At first, when the criminals were gathered in from the jungles, they could only work as outside coolies in the mills at low wages; now the younger generation rank as skilled hands and earn good pay.

The main part of the settlement is surrounded by a barbed wire enclosure, and has a guard at night, but everyone is free to go and come without restraint from 5 a.m. to 8-30 p.m., when the roll call takes place.

As they show improvement and freedom from crime, they are allowed to live on their own plots of land, outside the enclosure. After a few years' probation they are encouraged to buy land and allowed to go and cultivate it.

The settlement staff of Indian workers now numbers about 75. These are mostly Christian, and have been recruited from all centres where good men and women were available. Some of them are very keen, and are doing their best to help these people upward.



This Plan Shows the Principal Buildings of the Sholapur Criminal Tribes Settlement, Known as Umedpur. The Rectangle Marked with a Cross is the Place Where the New Church Will Be Built

The cost of this large work, amounting to about Rs. 50,000 annually, is met by a grant given by the Government, supplemented by grants from the local mills for part of the medical and technical work; so that the general funds of the Mission are not drawn upon for other than the evangelistic work.

Towards the end of 1924 a church was formed at the settlement, and its first pastor, Rev. J. R. Sathe, was ordained. As there is no building capable of accommodating the crowds that attend the services, the managers hope to raise enough funds to erect a large church building.

UMEDPUR means "*The City of Hope!*" You can, by prayer and sympathy, make a real City of Hope for these hitherto despised and hopeless people, who have had to commit crime because they were born into the caste of criminals, and who never had a chance to show that they were willing to work honestly as others do, until these settlements were opened for them. It is a most encouraging and hopeful branch of this Mission's work.

As Other See Us!

SCENE 1.

MANAGER (dealing with a Garudi who is charged with ill-treating his wife): "This is the third time you have beaten her badly, and you must be fined. What have you to say for yourself?"

GARUDI: "Well, Sahib, if when you got home from work, you found your wife had got no food ready, and there was nothing to eat in the house, what would you do to her?"

MANAGER: "Silence!"

SCENE 2.

MANAGER'S WIFE (in Women's Meeting): "You should give up quarrelling and fighting one another. A wife and a husband should set an example to their children to live peaceably together, and should not make their home miserable every few days."

VOICE FROM A BANDAGED HEAD: "Yes! What the Mem-sahib says is quite true. But she doesn't tell us what she would say if her Sahib came home drunk on payday and beat her! Then what?"



Not Afraid to Pick a Pocket

Missionary Statistics

Overheard by the Nurse:

"Say, Bobby, I *am* glad Mother has only got us three children, aren't you?"

"Ye-es! but why?"

"Well, that missionary lady staying with us, said in meeting this afternoon that every fourth child born in the world is a Chinese. Wouldn't it 'a been awful if one of us was the fourth?"



Stone Carving by Criminals

This Stone Carving was done by Criminals of the Sholapur Settlement, and Shows Their Ability as Craftsmen

Lady, meeting Indian student at Mission meeting: "Isn't it dreadful the way your countrymen take opium? I *do* hope you are not addicted to it."

Indian Student: "I 'opium' not, Madam."

People in America evidently don't realize how easy it is to get something to drink

with a "kick" in it, in India. All one has to do is to scratch one's "palms" and it comes!

Castes Among Criminals



**A Chapparband, or
Fakir-Counterfeiter**

They also have a tendency to attach tame goats to their persons and will skin one and wrap it in a deer skin to take home. They are also very good housebreakers if the occasion offers, literally breaking through the walls on a dark night, wearing nothing but a scant loin cloth and a coat of grease. They are very hard to lay hold of at such times; as an additional precaution they also carry a sort of knife, which they are not above using if necessary. During harvest time they go about in gangs of six or more, and beg grain from the farmers

A Chapparband, or Fakir-Counterfeiter. This man has made more counterfeit coin than he could carry, and has travelled all over India passing the same into circulation. We have nearly 700 of these people in the settlement, and they have not done any false coining for years past. All of them have settled down to honest labour; they are freed from the daily roll call and are living outside the enclosure at Umedpur, on their own plots of land. Many of them have bought fields and have gone off as farmers.

A Pardi, or Deer Hunter. This caste like to snare deer and to catch game birds in nets.

who are threshing in the fields; if a liberal supply is not given they simply take it. A Pardi's curse is a fearsome thing to get.



**A Pardi, or Deer
Hunter**



**A Kanjar, or Guzerati
Bhat**

A Kanjar, or Guzerati Bhat. One of their head men. He has spent many years in jail—for burglary, sheep stealing, robbery with violence, and petty thieving. Unlike some of the other castes, nothing comes amiss to him, from clothes to a bag of grain. His women folk are skilled dancers, and wear voluminous pleated skirts, in which are capacious pockets well suited for hiding a fowl or a pair of boots, if occasion demands it. While they attract a crowd by dancing, the men pick the pockets of the onlookers, or remove bundles from their carts. They are prone to drink, and love to have a fight every now and again,

in which several will be laid out. Their heads are very hard, and they never bear any malice against one another for mere blows received!

A Kaikadi, or Pamlor. A real professional highway robber, who will not look at a job that is not worth at least a thousand rupees to himself or his gang. This caste is the nearest one can find to the old Thugs of bygone years. They despise petty thieving and will indignantly produce in the office for punishment one of their number who may indulge in pilfering in the bazaar. They consider themselves the gentlemen of the settlement, and at times are inclined to be insolent to the staff; especially is this so in the case of those who have been for years the terror of their district, and who may at this time have sons in the police force.



A Kaikadi, or Pamlor

A Garudi, or Sneak Thief. Never steals at night, but nothing comes amiss to him at other times. He makes his wife do most of the lifting of goods, while he gets away with the loot. She is an extremely clever pickpocket, and also clever at removing gold ornaments from children's necks, even while they are in their mothers' arms. The people of this caste are the laziest we have, the men drunken and the women shameless; yet their children are amongst the brightest in our schools. The longer name for this caste is Mang Garudi. The frontispiece of this book consists of a coloured print of the head of one the most fierce Mang Garudis, who lost half his left arm in a fracas with the police one night.



A Garudi, or Sneak Thief



A Bestar, or Dongadasi

A Bestar, or Dongadasi. New to settlement life, and not yet settled down. Needs a lot of watching, as he will join in with anyone who is willing to steal or cheat another. Takes anything that turns up, from a fowl to a gold ornament. Watches other thieves at work, and then gets a share of the spoil, by threatening to give the show away, if he can't get into it. A most unsavoury rogue. The Bestar is an exception to the proverb that there is honour among thieves, for he robs his brother robbers.

A Bhat Woman. These women usually dance and sing at festivals, and in the bazaar, attracting a crowd, while their husbands go round or "through" the crowd, picking pockets. They are now earning a considerable amount in monthly wages, making their own style of quaint embroidery, which has been adapted to table linen and finds a ready sale. Both men and women of this caste have now turned to honest occupations: the women with their embroidery work and the men with labour in the mills earn more money than they could in the old days by thieving; to say nothing of their freedom from the haunting dread of the police! They point with pride to the ornaments which they have earned by honest labour.



A Bhat Woman



Bhampta, or Bundle Thief

Bhampta, or Bundle Thief. Rather eager to pick up jewelry. Also a seller of false jewelry, or gold-plated silver ornaments. This man has 19 children, all bad, and among them all they have put in the best part of 100 years in jail. He has behaved himself well for the past eight years and has earned freedom from all restraint; now acts as a night watchman at a Mission bungalow in Sholapur. He is thoroughly trustworthy—at last!

Shrines of the Criminals

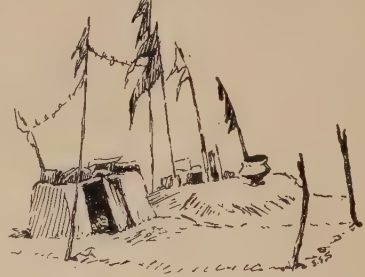
Bhat Pendants. Members of the Bhat caste wear these pendants as a sign of their group.



Bhat Pendants

The pendant on the left side is that usually worn by the men of the caste; the one on the right is worn by the women.

Mang Garudi Shrine. Here is a typical shrine of the Mang Garudis. Note the flags for



Mang Garudi Shrine

Idols of Deer Hunters. Members of the tribe known as deer hunters keep sacred golden images like the two shown here.



Idols of Deer-Hunters

Religious devotees of the tribe keep the images in boxes, which are opened only three times

a year. A tradition, universally believed, tells that any person who opens the boxes at any time other than the appointed one will surely die.

decoration, and the burning embers of a fire just before the shrine. Within are the offerings of lemons, rice, etc.

Kaikadi Shrine. This shrine belongs to the Kaikadi caste; but its appearance is similar to hundreds of



Kaikadi Shrine



Chapparband Idol

Hindu altars scattered throughout Western India, many of them on the "high places" mentioned so often in the Bible.

Chapparband Idols. Chapparbands are really a low class of Mohammedans. They carry figures like this at the tops of poles during the great Mohammedan festival of Moharram, along with other low class Mohammedans. The rest of the year these images are kept in sacred mosques and temples.



Anabai, Bhamppta Goddess

Anabai, Bhamppta Goddess. Anabai, the Bhamppta goddess, may often be seen in the shrines of this caste. Like many other Hindu temples, these shrines have small recesses or niches, in which the gods are usually placed.

Settlement Sidelights

Trial by Ordeal

One of the most curious survivals of primitive folklore and custom in India is that of trials by ordeal among the criminal tribes. In the case of most of the castes of the settlement, men

and women are required by ancient law to take oaths in certain ways.

One of the tests still permitted is that shown in the accompanying drawing. Any man suspected of crime, or of disobeying the caste law, is required to strike a sacred tree with an axe, and at the same time to call upon the spirit supposed to dwell in it to curse him

and his kindred if he is not telling the truth. Another ordeal still used by another caste is to cause a suspected man to keep under water (holding to a pole) while his accuser has to run a measured distance near by; if the accused does not rise from the water before the distance is covered he is guiltless!

Prohibit Many Ordeals

Many ordeals have been prohibited to certain castes since they were gathered into the settlement. One was known as the test of boiling oil. When a man's word was doubted, or his morality called in question, he might be required to place his hand, up to the second joints of the fingers, in a pot of boiling oil for three seconds. At the end of three days, if his fingers were not blistered, he would be considered innocent. This ordeal was forbidden because it was often the means of branding an innocent person as guilty. On the other hand, it often meant that a man would confess to what he had done rather than face the ordeal!

The management of the settlement do not believe in the efficacy of these ordeals, but

permit them because of their influence over the people. Fear of the ordeals often causes a man who would not speak the truth otherwise to admit his crime.

Gunpowder and Drink

A man with a shady history absconded from Sholapur Settlement. Word soon came of his whereabouts, and a party of unarmed police and one or two of the settlement staff were sent to bring him back. They returned without him and reported that he was armed and was committing robberies where and when he pleased. So an armed police party was sent after him with instructions to bring him in anyhow. They returned after a week with the report that they couldn't get him. "He fired *bullets* at us," said a constable. "Well, did you expect boiled peas?" was the answer. "And how many rounds did you fire at him?" "None, Sahib, we just came away."

The man's uncle was called up, and told that this sort of thing couldn't go on, and that he must do something to get the man back. After a talk with one of our own special policemen, he came and asked for six rupees, and that a certain man should be given leave for five days, saying that if this was done he would produce his nephew. Three days after, word came of the man being in custody, and our party of two returned to report.

"Well, how did you get him?"

"I got two bottles of daru (country liquor) and made him properly drunk; after that it was easy."

N.B.—The word, daru, is used both for intoxicating drink and gunpowder. Very much alike in effect. Prohibition is soon coming to India, after which it will be harder to catch such men!



The Tree-Ordeal

The Spirit Living in the Tree is Supposed to Pronounce Judgment upon the Accused Defendant When He Strikes the Tree



Gunpowder and Drink

D—— is a Kaikadi. He once was a dacoit and spent his time in arranging highway robberies, or house-breaking forays where a large haul of jewelry or cash was certain. Though his gang avoided using violence whenever possible, they used it whenever necessary. Report credits him with having had a hand in 75 murders. He is a little reticent on the subject now, but a few years



"He Helped Murder 75"

This Kaikadi Belonged to a Gang which is Credited with 75 Murders; now He is Trusted with Thousands of Rupees.

ago he agreed that "perhaps from 50 to 100 had to be got rid of because they objected to parting with their jewels or cash." He has served a life sentence (21 years) in the Andamans, and came to this settlement about 12 years ago. He now holds the position of head peon, and is our most trusted messenger, often going on journeys with several thousands of rupees in cash upon his person. He has often been deputed to sleep at the manager's bungalow at night, during the latter's absence, as a man of his kind is a certain safeguard against molestation by any of

the lesser fry of the criminal class.



Breaking the Rules!

This Woman is Breaking a Settlement Rule by Bathing outside Her Hut

H was fined Re. 1 for being drunk without a pass.

D fined Rs. 2 for drinking to excess and quarrelling without permission.

S is a very talkative woman.

T was strictly warned for riotous behaviour.

P is a very debaucherous person.

B will not work, prefers to wander about the bazaar and steal.

H often drinks wine to excess without obtaining a pass.

Note. In the settlement there is a system of issuing passes to those requiring drink for any reason, and anyone found in a drink shop without a pass is liable to be fined. This has reduced the amount of drinking by about 70 per cent. At one time the one idea of the criminals for having a good time was to spend all their available cash in drink. Now they are buying land with their spare money.

Settlement Schools

One thousand children in the settlement schools give assurance of the fact that the work is for all time. The purpose is to bring the children up according to Christian principles, to mould their minds to receive such principles, to create in them consciences that will prevent their following in the footsteps of their parents along the old time-worn paths of sin and crime. At times settlement workers feel a bit hopeless in dealing with an old man or woman for the tenth time about the same wrong committed; but in the young ones there is a keen desire to reach toward higher things. "Bring up our children differently," is the cry of those who are tired of the buffeting the world has given them because of their crime.

Kindergartners Begin at 5

Kindergartners begin at the age of five. They don't always dress for their parts, but they are terribly in earnest nevertheless. Then they go on to the infants' and beginners' classes, and creep up to the higher standards (grades) before they get their second teeth. Their parents were never *dull*; why should they be?

"Miss Sahib, there are still 50 children who are not in kindergarten. They are five years old. We have the list from our census. Will you tell the office people and all the peons to help us get them in?"

"Rounding Them Up"

So all the office staff, the peons, and the Miss Sahib go inside the barbed-wire enclosure before 7 a.m. and begin to collect the five-year-olds. Soon the little ones are called from huts and sent to school; a few are carried screaming—but only until they are out of their mothers' sight—for they are not really afraid.



Kindergartners Play



Criminal Tribes Kiddies



Little Wives and Husbands



Some Settlement Teachers

for two hours to see his relatives, came running back long before the time of his leave had expired. He threw himself, trembling and weeping, at the feet of the master in charge, sobbing: "Keep me here, master; keep me here! They tried to make me drink with them, but I wouldn't! I wouldn't! My mother jeered at me, and I hit her with a stone and ran. Don't let them take me back! I won't drink with them; I *won't*"—and he didn't!

"The Widow's Mite" in India

Could you have seen 850 children bringing gifts to the Christ Child on White Gift Sunday—before Christmas—you would have bared your heads reverently. After a program, one representative from each class came forward with a gift. Much of what they gave was in grain, but besides there were toys. One little girl, who had given away her own single wooden doll, was asked why she did it. She replied: "Because some child poorer than I needs it to play with." This giving is typical of what has gone on throughout the year. One year's gifts to the Sunday school have made it possible to buy a new organ, give these Christmas toys to a group of poor Hindu children in a city school, and to send some money to the Near East Relief! If you could have heard these same children

Voluntary Prohibition

Said one little Girl Guide one day when the question of drinking liquor was being discussed: "I won't drink any more." "But," she was asked, "what will you do if your father and and mother and other relatives try to *force* you to drink at the time of your festivals when you are supposed to drink with them?" "I will go off in the corner and sulk; they can't make me drink"—and they couldn't!

A fourteen-year-old Bhampta boy, who had been allowed to go home from the temporary detention home



Four Bhat Children



Acting the Christmas Story

tell The Story in song and verse and drama, you would have said, as the Christian pastor said in his enthusiasm: "Why, they know more—and know it better—than the Christian children do—these sons and daughters of men and women born to be robbers!"



In the Foreground is Umedpur, the Criminal Tribes Settlement; Rising in the Background Are the Chimneys of Sholapur's Cloth Mills

Heeding the Call

The settlement is not a place where light-hearted criminals furnish a fair amount of interesting work and amusement for an equally light-hearted staff! It is a place where most of the members of castes born to be robbers have begun to take an honest life seriously, and where a really deep work is going on. A lot of these people will be professing Christians soon. Many of them have already asked for baptism, but haste in taking this step is not encouraged, as the purpose of the settlement is to teach the value of living the Christian life as it ought to be lived.

"Thanks are due to Government, Christian missionaries and the Salvation Army for this most difficult task which they undertook for the steady reformation of these neglected brethren (of the Criminal Tribes). A beautiful network of organized efforts for these classes that are being steadily brought by a process of discipline and education—literary and technical—over to the side of civilization and peaceful life, is spread by Government and missionaries in the Bombay Presidency at more than a dozen places; and the results are very encouraging and helpful to the advancement and peaceful development of the life of the body politic."

—MR. G. K. DEVADHAR,
President.

36th INDIAN NATIONAL SOCIAL CONFERENCE,
LUCKNOW, 1924.



Bhat Women Making Embroidery

Formerly They Attracted Crowds from Which Their Husbands Stole; Now They Earn Money by Sewing



Hut in the Inner Enclosure

One of the Huts in the Inner Enclosure, Surrounded by Barbed Wire

Typical Indian Villagers



A village family: mother, daughter and twin babies



Bathing baby in the village shepherd's bath-room



The way they travel without crutches in India



This woman is wearing the rain-coat of the Western Ghats, made of thatch



A typical bai (woman) of Mahableshwar: note her nose-ring, bracelets, and dress



These Christians were imprisoned in one of the villages through which they passed on a tramp of 150 miles to a conference



A professional beggar, armless and footless



EVANGELISM

"For the Son of Man is come to seek and to save that which was lost."—Luke 19: 10,

EVANGELISM: DYNAMIC OF BROTHERHOOD



The First General Assembly of the United Church of India, North. More than 120 Delegates Attended this Meeting in Bombay, late in 1924

Brotherhood Brings Church Union

Christian brotherhood gave a vital interpretation of its spirit and a practical application of its power late in 1924, when an organic union between most of the Presbyterian Churches in the North and West of India, and all of the Congregational Churches in Western India, formed the United Church in India, North.

The Service of Union in Bombay was an impressive one. More than 120 delegates attended the first General Assembly. The senior member of our Marathi Mission, the Rev. R. A. Hume, D.D., was unanimously elected Moderator; the Rev. C. A. R. Janvier, D.D., of Allahabad, was elected Vice-Moderator.



Moderators, United Church of India, North

Rev. R. S. Modak, Moderator, General Council (Congregational); Rev. R. A. Hume, First Moderator of the United Church of India, North; Rev. C. A. R. Janvier, Moderator, Presbyterian Assembly

Some years ago in South India, all the Presbyterian and Congregational Churches, and some of the other denominational bodies in that part of India, joined in an organic union to form the South India United Church. It is now hoped that other bodies will join the new United Church, and that later, perhaps, the United Church in India, North, and the South India United Church will join to form one Church of Christ.

The Religions of India To-day

India is a land of diversity. So old and so numerous are the streams of population which have converged to make what is sometimes

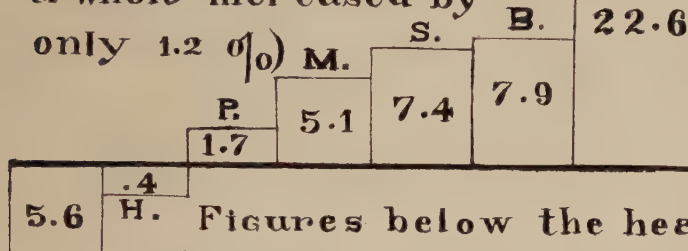
gods in Hinduism. "The enduring power of Hinduism" is one of the most striking facts in India to-day; there is among some a reaction

INCREASE & DECREASE.

MAIN RELIGIONS 1911-1921.

(The population of India as a whole increased by

only 1.2 %)



J = Jains.

H = Hindus.

P = Parsis.

M = Moham-medans.

S = Sikhs.

B = Buddhists.

C = Christians.

Figures below the heavy line indicate decrease; above the line, increase.

called the people of India, that it is difficult for Americans, even with their own problem of Americanizing immigrants, to realize the great gulfs which are fixed between brother-men in this land.

Hindus Most Numerous

Of course the Hindus, numbering more than 215,000,000 souls, are the most numerous single group of India's religions. They are divided into four great castes, and sub-divided into 2,378 main castes, with further sub-castes literally innumerable. About 95 per cent. of the well-to-do are segregated in the two upper castes; at the other extreme exist in degradation a submerged mass of 53,000,000 out-castes (and depressed classes), one-sixth of the entire population of India! Students of their religion claim there are more than 333,000,000

to orthodoxy and even to untouchability, which shows that Hinduism is entrenching itself in positions already strong.

Parsis Are Wealthy

The Parsis, originally Persian immigrants, form an influential part of the population of Bombay Presidency, where they number more than 80,000. They follow commercial pursuits largely, and several of the wealthiest merchants of India belong to this group. More than any other community, they have adopted European customs and habits; partly because of their higher economic status. They are the modern followers of Zoroaster; in order not to pollute the elements, fire and water, they expose the bodies of their dead in towers of silence to be devoured by birds.



A Typical Sweeper

On Her Head Rests a Basket Holding the Refuse of the Street; in Her Hand Is an Indian Broom; in Her Mind Is the Knowledge That Her Status Is the Lowest of All the Lowly Untouchables



A Typical Brahman

On His Head He Wears a Pugaree (Stiff Cap); in His Hand He Usually Carries an Umbrella; in His Mind Is the Consciousness of Acknowledged Superiority.

Mohammedans also Numerous

The Mohammedan descendants of Timur Tamerlane, the fierce Tartar who sacked Delhi at the close of the fourteenth century, built up powerful kingdoms during the next two centuries. One of these kingdoms had its headquarters in Ahmednagar, now the centre of the American Marathi Mission. Aurangzeb, one of these rulers, was killed near Ahmednagar. Throughout the Mission area are scattered forts where Shivaji, the great Maratha hero, battled against the Mohammedans under Aurangzeb. To-day there are about 70,000 Mohammedans in India. They are comparatively numerous in Western India.

Jains Are Monastic

The Jains, who number only about 1,000,000 in all India, are nevertheless powerful in Western India. Their organization is monastic. They do not believe in taking life; their nuns wear cloths over their mouths in order that even a small insect may not be destroyed; these nuns also carry mops with which they may sweep from their paths any insects which may be there. They form the bulk of the merchant class, and are comparatively wealthy.

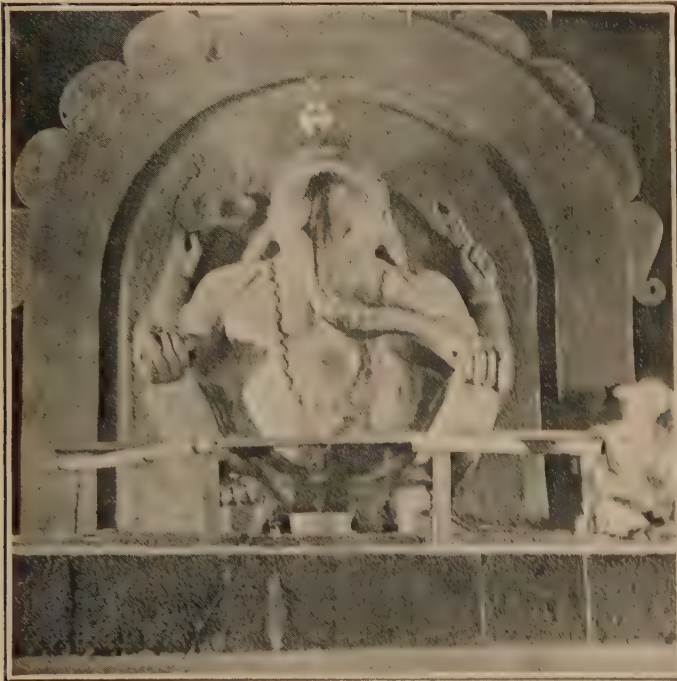
The Impact of Christianity

The impact of Christianity on these caste-sundered sections



Two Jain Nuns

Note the White Cloth Worn Over the Faces to Prevent Accidental Destruction of Animal Life by Being Breathed into the Nuns!



Ganpati, God of Wealth

He has the Head of an Elephant, a Man's Body, with Four Arms.
He is called "Ganesh" in North India

of humanity, after three and in some cases four generations, can be fairly appraised as the most vital factor in transforming old India. Christian evangelism first raised the out-caste, restoring his manhood. But its indirect influence has been more potent, though more quiet. Mahatma Gandhi openly admits the influence of Christian Missions, of the teaching of Jesus, on his thinking. This is what has inspired his campaign for the removal of untouchability. Great charitable organizations like the Servants of India, the *Seva Sadan* (Home of Service), Gokhale Education Society, Depressed Classes Mission have been organized by Hindus to carry on work for the out-castes similar to that done by Christian Missions. That Christianity is the dynamic of this swing to brotherhood is admitted by the Hindus themselves. It was Krishna Das, private secretary to Mr. Gandhi, who admitted to a missionary that the Hindus never would have touched the problem of untouchability if it had not been for

the example set by missionaries! Hindu-Moslem unity may be only a dream of the politicians; but slowly and irresistibly Christian evangelism is building true brotherhood in India.

* * * * *

The drawing below shows a typical village of India, in which more than 90 per cent. of the population live. In the whole of India there are 750,000 such villages; in Bombay Presidency alone there are more than 26,000 villages. In India the village is the economic organization about which the entire life of the nation centres—hence its strategic importance. Farmers live in the villages, not on their farms; they go from their homes in the villages to the fields for the day's work. The statement has been made of India's 750,000 villages: "If Jesus Christ had started preaching in the northernmost village of India when He was crucified, spending a day in each village visited, and had worked steadily southward ever since, He would not be finished yet."



An Indian Village

In spite of the immigrant drift to great cities like Bombay, the village remains as the most significant factor in Indian life. Even the industrial labourers return to their villages at certain seasons, and one of the difficulties confronting manufacturers is the instability of their labour supply caused by this attachment for the native village. Christian missionaries therefore cannot drop their efforts for village populations, even though they must extend their ministry to the people in the great cities. Many of the villages have streets much narrower than the one shown in this picture; some cities also have very narrow streets.

Hindu holy men of Wai worshipping sacred symbols known as "ling," made of mud, are shown in the picture below. Wai is a great stronghold of Hinduism on the banks of the sacred Krishna river. The right bank of this river is lined with Hindu temples; on the left bank is situated the Mission's hospital. More than two-thirds of the residents of Wai are Brahmans, many of them priests like the ones shown in the picture. There is a Hindu "theological seminary" in Wai, to which boys from all over Western India come for the study of Sanskrit wisdom in preparation for their life-work as Hindu priests. The Krishna river is called after the Hindu god of the same name, who is often represented as standing on a snake and playing the flute.



Worship of the Ten Million Ling

Hindu Holy Men Worshipping Mud Ling at Wai. The Ling are Destroyed after the Ceremony

Devout Hindus of Western India often make pilgrimages to Wai in order that they may bathe in the waters of the Krishna river, which is for Western India what the Ganges river ("Mother Ganga") is for the country as a whole. When the Mission first began work in Wai there was great opposition from the Brahmans; since the hospital was built the spirit of the Hindus and their attitude toward missionaries has been revolutionized. Mention of the name of Dr. Beals (physician in charge of the hospital) is an open sesame to the hearts of people throughout the whole district. One Brahman schoolmaster of this city reads the Bible regularly with the missionaries, although he has not openly declared his allegiance to Christ. He is typical of the silent revolution which is transforming centres of opposition to areas of friendship.

Literary Evangelism

This paper, the second oldest one in India, is the only Christian newspaper in Western India.

A company of Indian Christian leaders from all over India paid high praise to the paper when

missionaries on furlough that there is no paper so helpful for keeping in touch with the Indian situation.

Literary evangelism and educational work take the full or part time of many missionaries. In addition to supporting the work of Bible Societies in spreading the gospel, members of the Mission create new missionary literature.

Write Books and Tracts

In 1924, Rev. R. A. Hume published seven booklets and tracts:

The Simplicity of the Christian Way.

The Christian Minister a Shepherd.

What Is the Christian Message?

A Great Indian Christian Leader.

"For, In, Through."

A Memorial Service Prayer.

The United Church in India.

Another booklet, published earlier by Dr. Hume, has been published in four Indian vernaculars: Marathi, Tamil, Telugu, Gujarati.

Some of the publications which have been written by the Rev. J. F. Edwards are as follows:

Three Marathi books on the *Holy Spirit*.

A Marathi book on *The Religion of Tukaram*.

An English book on the *Holy Spirit*, *The Christian Dynamic*.

An English book on the *Life and Teaching of Tukaram*.

Revision of the Marathi Bible.

Two books of the Old Testament are the subjects of books written in both English and Marathi by the Rev. E. W. Felt. *Jeremiah*, *Prophet and Hero*, and *Jonah*, are their titles.



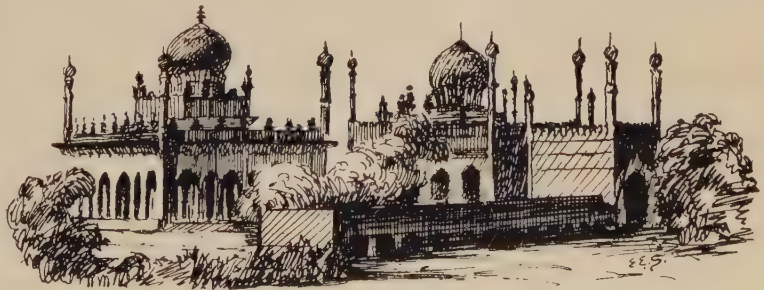
"Dnyanodaya" (Rise of Knowledge)

This weekly Newspaper, Printed in Both English and Marathi, Is the Only Christian Paper in Western India

they agreed at the meeting of the National Christian Council in November, 1924, that the *Dnyanodaya* was the most live and up-to-date Christian newspaper in the whole of India, and dealt with all matters in a more helpful and fearless spirit than any other paper in India.

There is definite evidence to show that in recent years the paper has been an important factor in helping to decide a new attitude toward Christ on the part of several Indian thinkers—an attitude which has resulted in public baptism for Christ in at least one case.

It is a common remark by



Tomb of Ibrahim Rauza, Bijapur

This Building, Erected at a Cost of more than \$150,000, Is Exquisitely Carved with Verses from the Koran in Arabic

The Indian Mission Board

Standing :

Mr. Chandekar
Rev. Felt
Rev. Fairbank
Mr. G. Hiwale

Sitting :

Mr. S. C. Hiwale
Rev. Umap
Rev. Modak
Rev. Salvi
Rev. Hume

Absent :

Mr. V. C. Uzagre
Mr. P. N. Gaikwad



The Indian Mission Board was organized late in 1922 to devolve responsibility for Mission work upon the Indian Church. It was given the work of five districts : Sirur, Parner, Ahmednagar, Jeur, and Kolgaon.

The second year of the India Mission Board was encouraging and progressive. According to the constitution, this Board shall ultimately be responsible to the General Council, which body in the first year refused co-operation. Thank God, their attitude is now changed. They not only extend sympathy, but seem to take active interest in the work of the Board.

The diagram on this page shows the advance made by the Board in securing funds for its work in India. It is an encouraging augury for the successful fulfilment of the Board's motto : "Of Indians, by Indians, for Indians."

Many inquiries with the view of understanding and helping more and more, are being made by Christians and non-Christians.

Highly educated and consecrated ministry is one of the worthy ideals of the Indian Mission Board, in accordance with which a venture has been made in sending Mr. R. H. Gaikwad to the United Theological College at Bangalore, where he is now completing the first of his two years. The Principal of the College hopes that Mr. Gaikwad will in due time pass his B.D. examination with credit. He insists, however, that Mr. Gaikwad should take the full course of three years. The Board would gladly do so if feasible.

The Board is greatly indebted to three American friends, Messrs. A. A. Hyde, Francis O. Winslow and Z. A. Norris, for their generous gifts, sent through Dr. Brewer Eddy, for the support of Mr. Gaikwad.



Mr. R. H. Gaikwad and Family
First Full-Time Worker to be Engaged by
the Indian Mission Board Prepares for
Service at Bangalore Seminary

INDIAN MISSION BOARD

RECEIPTS

FROM INDIA



1923

Rs.1257-4-0



1924

Rs.2109-7-0

The Heritage of the Indian Christians

Indian Christians of the Marathi Mission have a heritage which comes to them from the castes to which they belonged before they were converted. Although there are several Brahman converts in the Mission, and although there are also a few of the sturdy Maratha farmers, the bulk of our Christians are from the Mahars, with a considerable number from the Mangs. The Mahars and Mangs are two of the untouchable castes of Western India. They are not allowed into the houses of the higher castes; they cannot draw water from the village wells; and their very touch is pollution.

Mahars Are Gate-Keepers

The Mahars are the errand-boys of the village; they deliver reports and carry taxes to the county-seat; when Government officers come, they are on hand to do their bidding; they sweep the village streets, run errands for the farmers (Marathas) and are useful in many other ways. In olden times, when bands of freebooters roamed at large, they watched the gates; in times of danger they gave the alarm and shut the gates. To this day those appointed to do the work of the village are called "gate-keepers." Their payment for all this is not money, but a certain proportion of the harvest. In every village some lands are theirs by inalienable possession, for which they pay a low rent. Moreover, they go through the village every day begging for bread and getting the scraps left over in the homes of the farmers. When an ox or a buffalo dies, they haul it away, eat the flesh, and sell the skin. This eating of animals that have died of themselves makes them most offensive to the higher castes.

Mangs Are Rope-Makers

The Mangs are rope-makers by trade. They sell much of their handiwork for cash, but they also make ropes for the farmers and get paid at harvest time. In many villages this trade is not lucrative enough to support the Mangs and they have taken to stealing. They used to be subject to a



Mahar Veskar (Gate-Keeper)
This Man's Work is to Guard the Village Gate. He is an Out-caste, an Untouchable

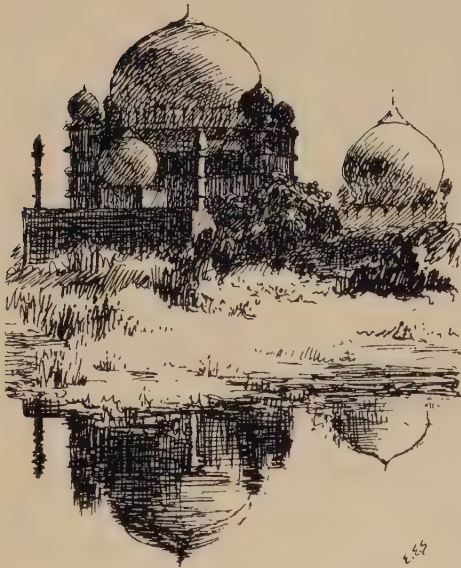
daily roll-call, but now only known criminals must report. The Mangs are counted lower in the social scale than the Mahars, who will not eat with them nor allow them to draw water from their wells.

These two out-castes live in separate quarters outside the village walls. To outsiders they seem to be much on a level, but among the two there is often enmity. When there is a feud between the farmers and the Mahars, the Mangs are asked to do the village work and so get the perquisites; which intensifies the hatred between the two out-castes. The Mangs pictured at the right are from the Jeur district, near Ahmednagar. They have shown a great interest in Christianity.



Mangs (Untouchables) Making Rope
Rope-Making, the Hereditary Occupation of most Mangs, Is Done by both Men and Women

The Fruitage of the Mission Enterprise



The Gol Gumbaz of Bijapur

This Mohammedan Tomb, Called "Round Dome" in English, Has a Remarkable Echo in Its Great Dome, Which is the Next to the Largest in the World

From this background of untouchability have emerged most of the Christians of this Mission. Yesterday their fathers, sunk in the slough of despondency, jealous even of their hereditary rights to the flesh of dead animals, eagerly accepted the early missionaries' offers of a new life in Christ. To-day the status of many of these people has been utterly changed. Some have been through high school and even college and are doctors and lawyers, clerks in Government and private offices, employees on the railways, teachers and preachers and pastors from one end of the Marathi-speaking area to the other. They do their work as equals of the higher castes, especially in the big cities. They are also in the industrial life of the country as carpenters, fitters, chauffeurs, contractors and so forth. To those who are capable, opportunity calls with an open hand. Tomorrow their sons will be the leaders of India; already Government officials and responsible leaders are beginning to recognise the character-transformation which Christian Missions have accomplished. Not all of them become Bhaskarao Hiwales or Tarabai Tilaks (see page 78 for pictures of these two Indian Christian graduates who have dedicated their lives to their motherland); but the general level of education and ability among them bears testimony to the fruitfulness of the Mission enterprise.

Independent Christians

Censuses taken in the cities of Ahmednagar and Sholapur show that a great majority of the Indian Christians living in those cities are entirely independent of the Mission. In Ahmednagar, out of a total of 343 Christian heads of families for whom returns were made, 119 had work dependent on the Mission, while 214 were independent. The chart makes clear the proportion independent, about two-thirds of the total. In Sholapur, out of a total of 575 heads of families for whom returns were made, 142 had work dependent on the Mission, while 433 were independent. This proportion, as shown in the diagram, is about four-fifths of the total, in independent work.

The occupations of those who work for the Mission are as follows :

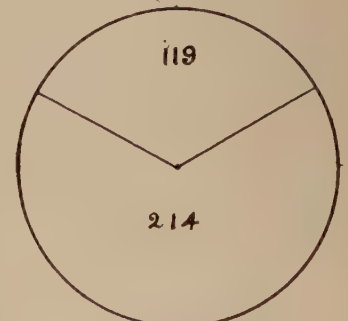
Teachers	Nurses
Preachers	Doctors
Watchmen and Servants	Carpenters and Mechanics
Clerks	Bible-women

The occupations of those who are independent are as follows :

Photographers	Ticket Collectors and Clerks
Mill Inspectors	on Railway
Police Inspectors	Carpenters
Peons in Mills	Mechanics
Policemen	Chauffeurs
Nurses	Postmen
Compounders	Tailors
Clerks in Government Offices	Masons
Doctors practising independently	Shopkeepers
Lawyers	Weavers
Teachers in Government Schools	Coolies and Day Labourers

AHMEDNAGAR - 343

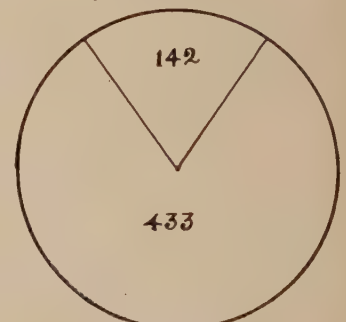
DEPENDENT.



INDEPENDENT.

SHOLAPUR - 575

DEPENDENT.



INDEPENDENT.

Self-Supporting Christians

This Diagram Shows the Proportion of Self-Supporting Christians in the Cities of Ahmednagar and Sholapur, Roughly as follows:

Ahmednagar	Independent	2/3
"	Dependent	1/3
Sholapur	Independent	5/6
"	Dependent	1/6



Ashru, Out-caste Evangelist

**An Unbaptized Out-caste Who Preaches
Christ with Power among
Caste Hindus**

power to break up the school, threatening the parents of the high-caste boys with all sorts of dire religious penalties if they send their children to this school to sit with out-castes. So only the out-castes come; but the sight of them learning so much day by day, the sound of their happy songs and games at the school while the caste boys sit about in forced idleness—these are too much for old Balaji. He resorts to force to try to frighten away the out-castes also.

A summons to the police court brings him to his knees, pleading forgiveness. In his anger he has made himself liable to a heavy fine and two or more years' imprisonment. A public apology to the despised out-castes before the whole village, and a written promise that in the future he will never interfere with the school are bitter medicine for the proud Brahman. But he humbles himself and is forgiven gladly by the out-castes. They have already learned enough of Christ's message so that they are not seeking for revenge, but only wish safety for their children while attending school.

Whoever heard of an out-caste Hindu doing Christian evangelism? But that is what Ashru, who lives in the Satara district, has done. In his village is a Mission school, which, along with the messages of the district preacher, has impressed him very much. Though not yet ready to accept Christ himself, he went to a distant village, Thosegar, where no Mission work is carried on. There he so inspired the people that the head of the village walked 12 miles with a plea for Christian attention, including a school for which he guarantees the attendance of a large number of ready and willing pupils. Many times a Christian teacher has to struggle to keep his children in school, especially when the peanuts are ready for picking! As soon as a good master can be found, the school will be started in Thosegar. Hurrah for Ashru, the Hindu evangelist—and may he some day be a Christian in name as well as in spirit!

Comes a group of brown-skinned men and women, dressed in respectable clothing. They make deep obeisance before the lady missionary of Satara, pushing to the front steps a ten-year-old boy, whose head is gashed and bleeding from an open wound.

"Why, what has happened?"

"Oh, Bai Sahib (Miss), Balaji, the Brahman, has stoned this boy and threatens to stone others of our boys if they continue to attend your school in Ambadara. What are we to do?"

Indeed the old Brahman, Balaji, is incensed because the strange Bai Sahib has started a school in the village of Ambadara to which she admits *all* children, caste and out-caste alike! He and his friends have done all in their



Driven Out of School, Ambadara

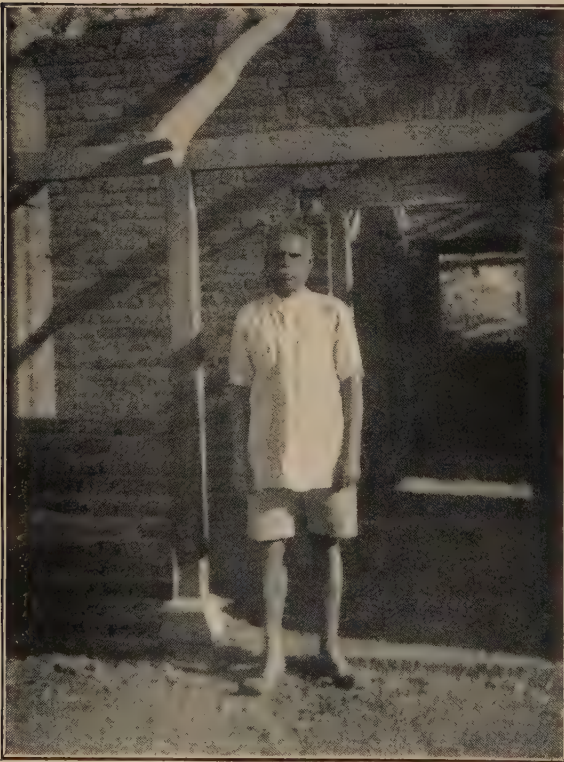
**The Boy Standing next the Master (second from the Reader's Left)
Has just Had his Head Cut Open with a Stone**

Sambhu, a convert from Soundam near Sholapur, who was baptized in August, 1924, made his final decision for Christ as the result of a test of the power of his favourite Hindu idol, Mhasoba. He had thought about the Christian religion for a year. He had heard that there is one God, and that people should worship Him only. In spite of the fact that he was a devotee of the god Mhasoba, one day he lifted the stone image of the god, brought it to his village, and in the presence of many people threw it against a big stone and broke it into pieces. The village people naturally became angry with him and wanted to beat him. He said: "If this is a true, living god, it is *his* duty to punish me, and not yours." When they heard this, the people became quiet. Nothing happened to Sambhu, who thereupon concluded that the Christian's God was the true God, and asked to be baptized!



A Human Tiger

One of the Celebrators at the Gigantic Moham-
medan Festival known as Moharram



Bhalekar, Preacher in Wai

He is the Mission's Right-Hand Man, and is building
this New House for His Family

Cock Robin got up early
At the break of day,
And under Miss Gordon's window
He sang this roundelay.

"The Abbott Home's on fire,
A cat fell in the well,
The goats are in the garden,
And Keshav's not rung the bell."

But Miss Gordon answered calmly,
"Don't get excited, sir,
There is no need to worry,
Just go call Bhalekar!"

The lepers of the Sholapur Asylum had an unusually merry Christmas this year, when an unexpected cheque arrived on Christmas Eve. Preceding the Christmas dinner, candles were distributed to the lepers after a short talk on "Christ, the Light of the World." Some of the lepers could not even take hold of their candles! Their fingers were gone—eaten away by that loathsome disease! Yet beneath these unlovely exteriors are many lovely natures—true brothers in whose hearts burns the light of Christ.



The Sholapur Leper Asylum



Agricultural Evangelism, Rahuri

Agricultural Aid

Sam Higginbottom, of the Presbyterian Board, is the best known agricultural missionary in India, but several men of our Mission have done much for the agriculture of their districts as a side-line. In the Vadala and Rahuri districts scores of farmers have been taught the value of iron plows, and have been helped to introduce these and other modern improvements. Such agricultural evangelism is an open door to the hearts of the sturdy Maratha farmers of these districts.

Building Better Houses

With the assistance of Indian friends, Rev. R. A. Hume has built in Ahmednagar two rows of model houses which are rented to Christian families. Judged by American standards they may not seem very large (there are five houses in this picture); but they are a great improvement over the low, windowless huts in which many villagers and citizens live.



Row of Model Houses

A Brotherhood Dinner on New Year's Day



These Pots Cooked Sholapur's Brotherhood Dinner
More than 1,200 Indian Christians of Sholapur Started 1925 with
a Picnic Dinner Cooked in these Vessels

In the pots shown in this picture were cooked the 384 pounds of rice, 144 pounds of goat-meat, and 60 pounds of clarified butter; which, together with a huge chunk of brotherhood, were the ingredients that made a successful New Year's Day picnic for 1,200 Indian Christians in the city of Sholapur. Although some of the people came from the Brahman and other high castes, while others came from the lowly untouchables, in all that company of 1,200 men, women and children—made brothers and sisters in Christ—there was not the slightest sign of caste prejudice or resentment. Another feature of the picnic was the fact that the Indian Christians planned it and carried it out and paid for it themselves—a practical demonstration of the power of brotherhood!

Festivals like this picnic held during the Christmas season, and the holiday which celebrates the Mission birthday, are eagerly

anticipated by the Indian Christians. During the festival which celebrates the Mission birthday, funds are collected for the pastors' sustentation fund, which aids pastors working in the churches of the Mission. In Ahmednagar the festival resembles a county fair, with booths which dispense toothsome Indian dainties lining the picnic place.

* * *

Work for women in India is done chiefly by the Bible-women. They visit homes; teach the Christian women, many of whom are uneducated; and preach in villages and cities. Bible-women of character gain access to homes where other workers would never be permitted to enter. The Bible-women of the Mission are trained at the Bible-training School, Ahmednagar; where they study the Bible, methods of teaching, and related subjects. It is through them that the emancipation of India's women, the improvement of family life, must come. They are the women social workers of India.



Bible-Women of Wai

Sara-Bai (Sarah), Shewantibai (Chrysanthemum), and Sakhubai (Own Loved One)

Building houses is only a side-line with the Christians of Wai. This home was built with his own hands by one of the men of the community. The Christian pastor, Bhalekar, whose picture appears on another page, has acted as a guide to his people in the matter of building his own home. The effort of these men to improve their living conditions, without extra expense for labour, is an indication of the thrifty ambition which is gradually supplanting the dull despair of former generations.



Built by a Christian

One of the Indian Christians in Wai has just Built with his own Hands this Fine New Home

An Abandoned Mission Station

It was back in 1855, nearly 70 years ago, that Rev. W. P. Barker and his young bride came from America to live in this rural station of Khokar, 40 miles north of Ahmednagar. They had to cross two bridgeless rivers, and travel the whole of the way by bullock cart or on horseback. The first-fruits of a spiritual harvest in lives redeemed were reaped, and a deputation from the American Board compared these converts to the "grapes of Eschol" and this territory to the "Promised Land." In 1856 Mr. Barker reported in the Khokar church 33 members and 59 children. He visited 50 nearby villages. In 1860 a new station was opened at Pimplus, 20 miles west, and the Barkers moved

thither, where Mrs. Barker was soon to lay down her life; Mr. and Mrs. Bruce, a young couple just out from America, took their place at Khokar. But in 1866, they moved to Rahuri; since that time no missionary family has lived at Khokar. With the departure of the missionaries from Khokar, Christian work in that section slumped, and to-day only a handful of Christians remain. Schools which once were centres of busy industry are now abandoned. Occasionally the missionary from Rahuri visits Khokar, but his ministry extends over a wide field, and he must be content with only a hurried visit instead of the watchful care formerly exercised over this district.

But what if—? What if the American churches had supplied men enough, money enough, to occupy this whole district with mission stations, schools, hospitals, and training schools for agriculture and industry? What if all the manifold means of ministry which are available to-day had been poured out on the villages of this fair plain? What should we have seen, in churches, schools, and flourishing Christian communities, in vastly improved village life? What if—? Will the Christian people of America give us the answer?



An Abandoned Station

This Mission Station in the Rahuri District Had to be Abandoned because of Lack of Funds

The two latest graduates from the Abbott Home for widows and their children, and for orphans (at Wai) have interesting histories. The one on the left was found crying on a sand-pile. She was only three years old; her family had all died of plague. The one on the right lost both parents on the same day, when she was only a few weeks old. The father died of an accident; the mother, from cold contracted by going to work too soon after her baby was born. The grandmother was ready to throw the baby on a refuse heap. A neighbour said: "No, I'll take her to Wai and see whether I can dispose of her." On



Latest Graduates

Two Girls Who Have Just Finished the Kindergarten Training Course at Sholapur and are Now Teaching



Mother and Daughter

Both Are Bible-women of Character

the way she talked to a man who told about his son, who had been at the point of death through lack of proper care because his mother died four days after the child was born. The man told how the boy had been received into the Abbott Home and how well he was doing. The woman then took her granddaughter to Wai.

These two girls graduated from the Sholapur Kindergarten Training School in March, 1924; now they are teaching in two of the girls' schools at Wai—bright, promising, young women.

The Abbott Home at Wai and Alice House at Ahmednagar (the two widows' homes of the Mission) are havens of refuge for one of the most unfortunate classes in India, where widows as a group are generally despised. In these homes widows regain their self-respect, and lead lives which are in striking contrast to those of most widows in Hindu society.

* * * *

Bible-women of the Mission set an example as Christian mothers in addition to their regular duties of teaching, preaching, and visiting. In this picture are shown two Bible-women of the Wai station, mother and daughter. The mother was at Sirur for a long time, when Mrs. Windsor was in charge of the women's work in that station. Both mother and daughter are leaders of high character.



Deacon Vithoba, Barsi

Deceitful Rogue Transformed by the Love of Christ into a Trusted Official

Caste dominates even the holy bond of matrimony in India. Marriage beneath the proper caste is considered undignified, to say the least. Even when converted to Christianity, most Indians follow caste in choosing their life partners. The couple shown in this picture are true pioneers, and have shown moral courage of a high character in substituting brotherhood for the barriers of caste. They are well-mated, happy, respected leaders of their community.

Deacon Vithoba, of the Barsi district—once a deceitful rogue, liar, thief, murderer, the fear of surrounding villages and a terror to his own community—soundly converted by the love of Christ—now saint, a counsellor of the poorest out-castes in his capacity as a government official—trusted, honoured, loved!



Brotherhood in the Marriage Bond

The Groom was a Brahman before He Became a Christian; The Bride is a Christian of Out-caste Origin

Some Mission Schools



Boys of the Satara Boarding School eating together,
Christians and Hindus



Huts of the criminals. The woman
at the left is making bread



A village school in the Rahur District, with its pupils



A glimpse of the Hindu temple
at Ambadara which Ashru, the
out-caste evangelist, may not enter



Combined church and school at Kolgaon, with
the congregation in the foreground



New building of the Vadala Girls' School



AMONG THE CHILDREN

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25 : 40.

IN THE YOUNGER GENERATION



"See our dollies,
they make us happy"



Students, Woronoco Girls' School,
Sholapur



Boys of the Ahmednagar High School eating
parched grain during harvest season



Boy carpenters of the Sirur Industrial School
with the articles they have made



The bullock car is still the motor car of India and is
very popular with the younger set

S THE HOPE OF THE FUTURE



Children of the Josephine Kindergarten, Sholapur, saying "Thank you for the milk"



"Come on, let's play it again"



"Good Friend" who was orphaned at the age of one week



Students of the Ahmednagar Hindu Girls' School, after receiving Christmas presents of dolls



Next to a ride in a real motor car, a ride on the broad back of a water buffalo gives most fun



One of the Wai orphans

SPREADING LITERACY'S LEAVEN AMONG THE CHILDREN

The Present Educational Situation

In America, 90% or more of the population can read and write; in India, 90% or more of the population are illiterate. In many villages of India, no one can read and write; while on the other hand, in the large cities and among the educated aristocracy, there are linguists of exceptional ability in six or more of the hundreds of dialects spoken in India. But the great mass of the people are so illiterate that they are dependent on professional letter-writers even for friendly correspondence. At every post-office and on many street-corners in large centres can be seen the professional letter-writer, sitting cross-legged behind his portable desk. He exacts comparatively large fees from his illiterate customers, many of whom would be unable to transact important business without his assistance.



A Professional Letter-writer

He May Be Seen at every Post-Office and Public Place in Every Large City of India. He Writes Letters for Illiterate Customers

Missionaries: Pioneer Educators

Christian missionaries were the pioneer educators in India. This Mission now maintains 154 primary schools with more than 6,500 pupils. Slowly the leaven of literacy is spreading among the children of India. That there has been a real gain in literacy during the decade from 1911 to 1921 is shown by the 1921 census, which reports that in 1911, only 140 out of every 1,000 persons could read and write; while in 1921, 161 out of every 1,000 persons were literate.

But it is also true that there remains much educational work to be done. Even the provinces of Cochin and Travancore in South India, which have the highest percentage of literacy in the country (15%), still have a long

distance to travel before they reach the American ideal of universal literacy. And the Government Report on Education stated, in 1916, that only 20% of India's children were in school.

Compulsory Education

In the Bombay Presidency, Government has recently adopted a system of compulsory primary education. Because local bodies have been given administration, and because of the enormous financial expenditures involved, the system has been slow to start. But, during the ten years from 1913 to 1922, the percentage of children attending schools rose from 16% to 22%. Just what will be the future of Mission primary schools under the new scheme cannot

be prophesied now; however, it is possible that in some cases Government officials will incorporate the Mission institutions as a part of the general network of schools, using Mission teachers and Mission buildings in return for grants to the Mission. Secondary education, including middle schools (junior high schools), and high schools, probably will be left to the Mission.

In any case the opportunity for building Christian character will remain, for the supply of trained teachers and of training schools is limited; Christian teachers trained in Christian training schools will be in greater demand than ever before. The Ahmednagar Union Training School should be able to exert a wide influence by means of such service; especially in view of the fact that Government normal schools will be unable to meet the demand for trained teachers.

Educational Publications

नवा शिक्षक.

वर्ष १ ले. नोवेंबर १९२४. अंक ५ वा.

विषयानुक्रमणिका.

विषय.	पृष्ठ.
• प्रजिक्ट ' पद्धति आणि आधार पद्धति	१५७
The Bread we eat (माकरी)	१६५
दुफामाचा लेख.	१७८
संस्कृतीचा शाब्दिक लेखपद्धति	१८४
• प्रजिक्ट ' च्या दुसऱ्या पद्धति	१८९
(अन्व.)	

(पुढील अंकास तीन आहे.)

वार्षिक वर्गणी रु. २४. सह १॥ रुपये.

"Nawa Shikshak" ("New Teacher")

Monthly Magazine in Marathi for Primary Teachers Gives Latest Teaching Methods

The Balbodhmeva (Sweets of Advice for Children), our monthly magazine for children, was begun in 1874 as a two-page supplement to our weekly paper for adults, and now consists of twenty pages. Each issue contains a description of some animal or bird, a short story, a children's pulpit page, two or three poems, two pages for little folks, an account of some recent achievement of scientists, a story of children in other lands, a serial story, a page of miscellaneous items, an editor's corner, a page of puzzles, and an occasional contest. The magazine is in the hands of the teachers of nearly every school in the Mission, for the children's use.

The Balbodhmeva exerts a powerful influence for good upon the plastic minds of India's youth, and also guides many adult readers who understand easily the meaning of its simply-written articles.

Herewith we introduce to you the *Nawa Shikshak*. The name sounds rather ominous, does it not? It means the "New Teacher." For a number of years, missionaries and Indian educators have not been satisfied with the pedagogical methods used in primary schools. The Rural Education Committee of the Bombay Christian Council finally succeeded in raising sufficient funds to bring out a monthly Marathi magazine for primary teachers, and this is the result. It is being published by the Union Training School, Ahmednagar. There are 439 subscribers to date and the magazine goes all over Western India. Five numbers have already appeared. Many Government teachers and training schools subscribe for it, and it bids fair to have a very successful career.

It is the only means available to most of its readers for keeping in touch with modern educational movements and methods.

**Sweets of Advice for Children**

This Monthly Magazine for Children now Consists of Twenty Pages

"The Whole Shall Be Leavened"

"Knit one, purl one," sing the girls of the knitting class at the dormitory of the Tata Institute for Destitute Children. This orphanage, started in the famine of 1918, has cared for



"Knit One, Purl One," Is Their Song

This is the Satara station school, with Hariba Gaikwad standing on the verandah. Hariba Gaikwad—the kindly, humorous, saintly man who has



H. Gaikwad, of Satara

These boys of the Vadala middle school (junior high school) make their own bread—you would call them pancakes or flap-jacks, but *they* call them breads! It is part of their training to learn to cook their own bread. They quickly become adept at shaping and baking the large flat cakes made of unleavened flour.



Bread Makers as Well as Bread Winners

hundreds of homeless boys and girls. The boys work in fields which belong to the institution, raising peanuts and native grains, during the hours when they are not in school. There is also a weaving department where rugs are made. The knitting classes produce bags and mufflers of high quality, which find a ready sale among the women of Ahmednagar.

served God in the Marathi Mission for 57 years, as preacher, pastor, adviser, and friend. God give us more like him!

The domestic science class of the Vadala Girls' Middle School was established to give training in home-making and neighbourliness to girls who do not make progress in the upper grades of the regular classes. These girls are sitting in front of the two-roomed Indian house which is their home. They do their own buying; keep accounts; have lessons in practical sewing; in Bible, with particular reference to their opportunity among women less favoured than they; and continue lessons in reading, writing, and arithmetic.



Domestic Science Class, Vadala

Learning to Cut Garments from a Paper Pattern, Girls' Middle School, Vadala



Carpentry Teachers, Sirur Industrial School

These Teak-Wood Chairs Were Made by Two Pupil-Teachers Who Have Completed Both School and Carpentry Courses

These two boys have completed both the school and carpentry courses in the Sirur Boys' School. The chairs are made of teak-wood, and are part of an order placed with the school. The boys in the carpentry class make articles from drawings made by themselves. A Government medical inspector told the Sirur missionaries that physically their boys were the strongest and best developed ones he had found anywhere.

In this class of ten boys of the Sholapur Middle School, all of whom passed the entrance examination to high school, there is a Rajput (of princely line) whom his relatives tried to kill because he was interested in Christianity; another boy is the son of a high-caste father and an out-caste mother; four are from the lowest out-caste; and four are from the next to the lowest out-caste. But under the discipline of the boarding school all are learning to live together as brothers. Thus the school not only teaches academic subjects, but lays the foundations of a mental attitude of tolerance and good-will in relationships with others.



The Fellowship of School

Sholapur Students of Varying Origins Who Have Learned to Live Together



May-pole Dance, Woronoco School, Sholapur
Part of the Alumnæ Day Celebration of This Girls' School

A May-pole drill was one of the regular numbers on the program of the Alumnæ Day of the Woronoco School, Sholapur. For 18 years this day has been celebrated as the anniversary of the opening of the new school building. Many of the alumnæ, with their husbands and children, come back for the celebration. According to the Hindu custom, the sons-in-law have taken much pleasure in

bringing gifts for their wives' *alma mater*.

Some of the orphan girls of the Woronoco School were organized into a bhajan band by a Bible-woman of the district near Sholapur during the last summer vacation. She took them with her when she went to talk to the people. The girls were a great object-lesson to all the villagers, many of whom asked that their children might attend the same school.



A Village School, Barsi District
Children from 13 Different Castes Attend this School

This village school in the Barsi district numbers among its students children from 13 different castes, holds its classes in the yard of a high-caste woman, and is taught by a Christian and his wife, both of whom are of out-caste origin! The crowd of pupils on the steps is typical of the throngs which flock to village schools. Sometimes they sit under trees to learn "readin', 'ritin' and 'rithmetic," but this does not dampen their ardour!

Orphan Relief

Taken from his work as a shepherd at the age of 12 and put into school, Ragunath Shinde, an orphan lad of Sirur, passed two years' work in one year. Then he developed a latent talent for drawing, passing the Government intermediate examinations in both carpentry and drawing. His application for entrance to the Government School of Art at Bombay has been accepted.

The education of Ragunath Shinde and of hundreds of other orphans like him, both boys and girls, was made possible by the National Armenia and India Relief Association. This organization, under the capable direction of Miss E. C. Wheeler, working through missionaries for whom it supplies financial aid, has rescued from starvation hundreds of children; has given them a foundation of literacy for the battle of life; has built into their characters the principles of Christian conduct; and has sent the best of these orphans on into high schools and even into colleges, whence they have gone forth into the life of Western India as respected leaders of their communities. These modern miracles are just as wonderful as those of the Biblical days. Most of the supporters of the National Armenia and India Relief Association are generous workers whose means do not permit large gifts, but they can be thankful that they are able to perform such miracles.



An Orphan Lad of Sirur
R. R. Shinde Has Passed His
Intermediate Examinations in Drawing
and Carpentry



The River at Rahuri

During the Rainy Season the Ferry Shown in this Picture is the Only Means of Crossing the Flood River

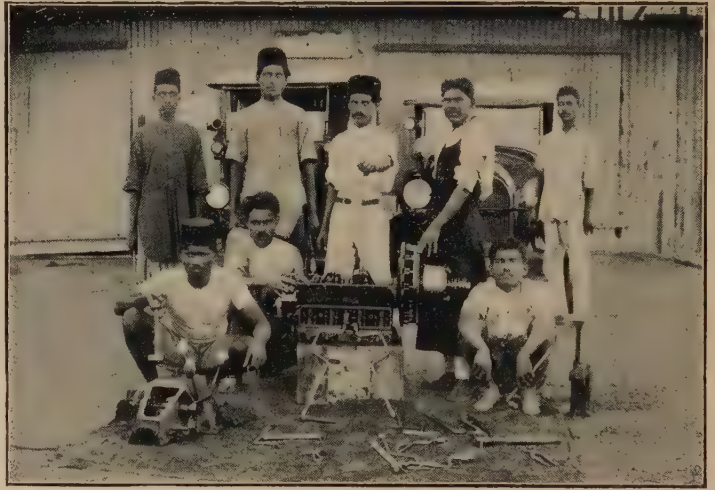
Rivers which are dry beds of sand most of the year are transformed into raging torrents during the rainy season in India. The river

which flows through Rahuri becomes impassable at times, except for the ferry, which transports bullock carts, along with the missionary's Ford.

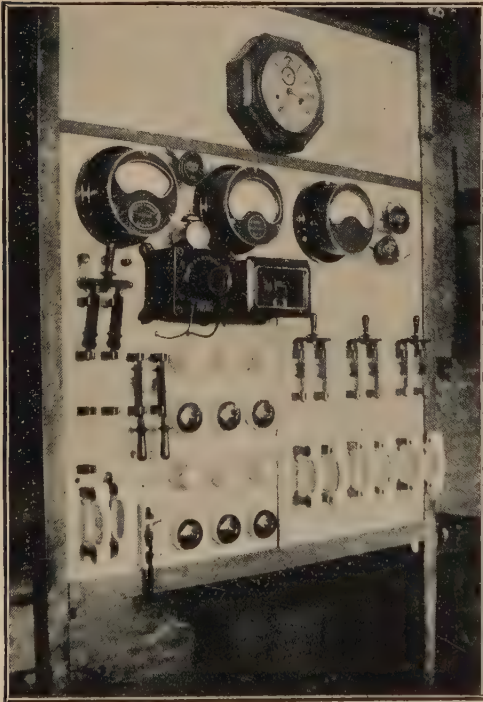
Guiding India's Infant Industrial Life

Missionaries have been the pioneers in industrial work, as in all other spheres of life. To-day we see the fruit of their labours in the fact that the Christian community has a higher percentage of artisans than any other community in the Marathi district; and this in spite of the fact that the majority of Christians have come from the backward classes.

The industrial plant of the Mission in Ahmednagar is one of the best equipped of its kind in India. Every year a number of trained men are sent out into the



Industrial Pioneering with Automobiles



Switch-Board, American Mission Industries, Ahmednagar

fast-developing industrial life of the country. Three years ago two new departments, automobile and electrical, were started; both have grown by leaps and bounds. They do pioneer service in training mechanics for these growing branches of industry. In every phase of the training, the aim is to fit Christian young men to earn their own livelihood, in order that the Church which is being built up may be self-supporting.

The motor department trains motor mechanics as well as drivers and chauffeurs. There are more boys and men applying for chances to study in this department than can be admitted. The use of automobiles and trucks (or motor cars and lorries) in India has grown tremendously during the last five years; the demand for skilled motor mechanics is far in excess of the supply.

Electrification of most parts of India outside of big cities (with a few notable exceptions) is still in its first stage. The plant at Ahmednagar lights the hospital, workshops, dormitories, bungalows, and most of the other Mission buildings. A part of the main public road is now lighted, and plans are under way for the extension of the service to the cantonment for British soldiers and to the city itself.

Training School Activities



Bhajan (song) band of Vedala, with long native drum, cymbals and harmonium (hand organ)



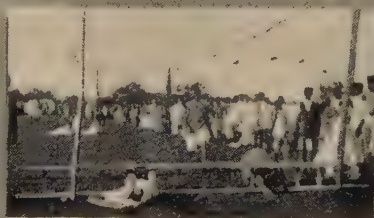
Boys of the Wai Boarding School washing their dinner dishes



Wrestling, one of the most popular sports in Western India, is a favourite with the boys of the Ahmednagar High School



Obstacle race, Ahmednagar Boys' High School, track and field meet



Another obstacle in the Ahmednagar track and field meet



This is the way the girls of the Ahmednagar Girls' High School sleep



This is the way the girls of the Ahmednagar Girls' High School eat

Boy Scouts and Girl Guides



Wolf Cubs (Junior Boy Scouts) of the Ahmednagar High School in a pyramid formation



Some of the Girl Guides of the Criminal Tribes Settlement, Sholapur



These Ahmednagar High School Scouts rescued a bullock cart from a flooded river while camping near Rahuri



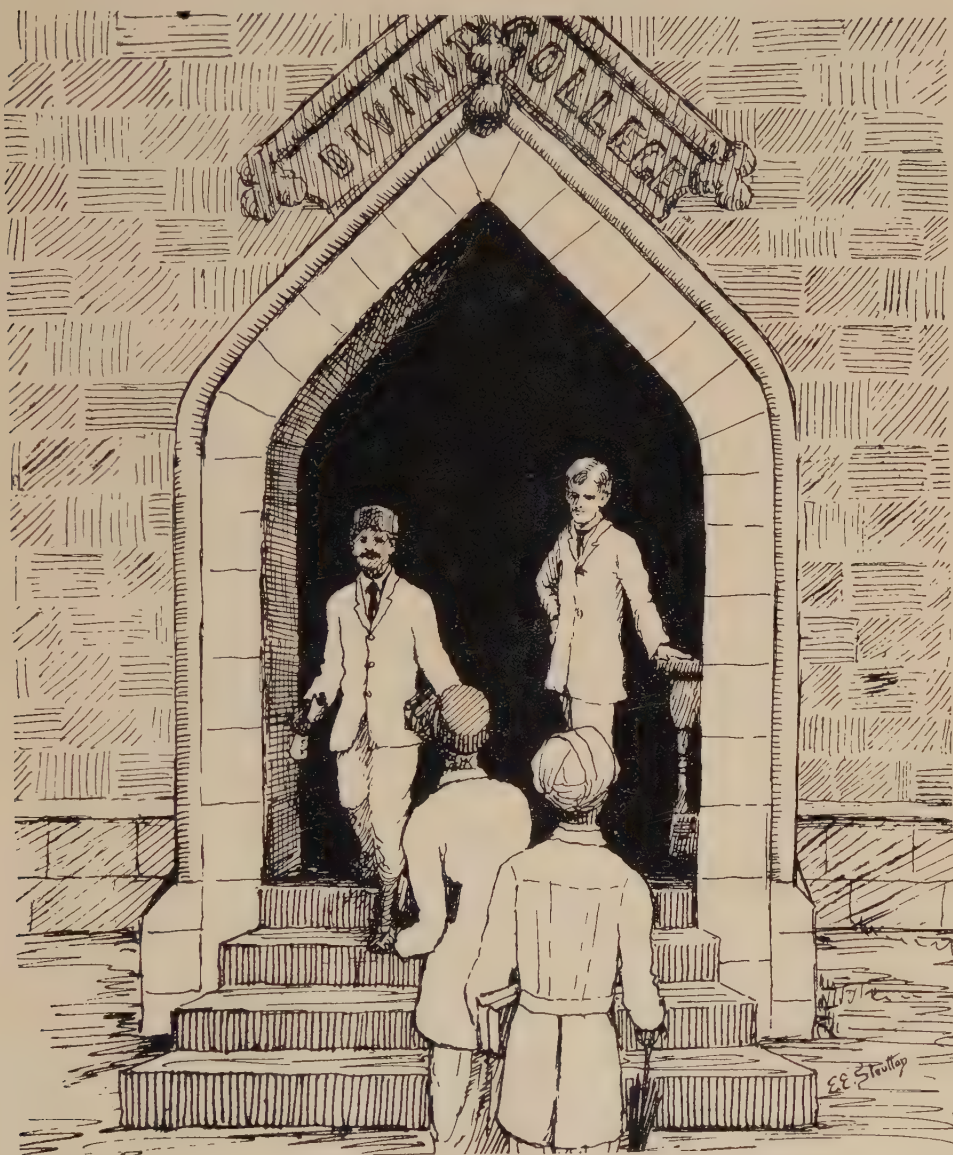
Another pyramid built by Ahmednagar High School Cubs



Scouts of the Sholapur Boys' Middle School (Junior High School) saluting



In this group are four troops of Sholapur Girl Guides: Criminal Tribes Settlements, Woronoco School, Kindergarten Training School, Woronoco School Blue-Birds (Junior Girl Guides)



TRAINING LEADERS FOR INDIA

"I am come that they might have life, and that they might have it more abundantly."—John 10: 10.

**Watering Their Gardens****Doesn't That Milk Taste Good!**

Here Are Students of the Sholapur Kindergarten, Watering their Gardens and Drinking the Milk which Gives Them Much-Needed Nourishment

TRAINING LEADERS FOR INDIA

Making Men and Women

In a literate democracy, much of the nation's fate depends on the quality of its leadership; in an illiterate country like India, the nation's fate depends almost entirely on the kind of leadership which guides it. The need of trained leaders is equally great in any well-organized mission. In addition to building the foundations for leadership in its two high schools and in the lower schools, the Marathi Mission has five schools whose definite purpose is to give specialized training.

The Mary B. Harding Kindergarten Training School, Sholapur, is the only institution in the whole of Bombay Presidency which trains teachers for kindergarten work. It is really a union institution, since its graduates teach in

schools operated by more than a dozen different Missions.

The four other training schools of the Mission are located in Ahmednagar. They are the Divinity College, the Union Training School, the Training School for Bible-women, and the Nurses' Training School, Ahmednagar Hospital for women and children. The Divinity College and the Training School for Bible-women exist, primarily, to develop religious leaders for the Marathi Mission; however, several of their students have been sent by other Missions, and many graduates now work for other Missions. They are, for all practical purposes, union institutions, as is the Union Training School for primary teachers. More than 1,300 boys have

**Before****and****After**

Girls of a Low-caste School in Ahmednagar. The Picture at the Left Shows Them before They Received Their Christmas Presents of New Dresses; the One at the Right Shows Them afterwards!

graduated from this institution, and have taught in nearly 1,000 different villages scattered all over Western India.

The ministry of the Mission boarding and high schools may not bear so directly on the life of the Mission, but it plays an important part in the life of Western India. These nurseries of character plant in the plastic minds of

youths of all castes and creeds enduring principles of Christian living. Scouting—a brotherhood of boys—and Guiding—a sisterhood of girls—break the barriers of castes slowly but surely. The boys and girls, necessarily, live a life of brotherhood; and they spread that spirit when, as doctors, lawyers, and Government officials, they guide the affairs of Western India.

Building a Basis of Character



Embryo Teachers in the Cabbage Patch

Students of the Union Training School, Ahmednagar, Have Garden Plots on the School Farm

This is not a picture of Mrs. Wiggs, but of Training School boys in the cabbage patch. The Union Training School has a small farm where each boy has a plot. He takes entire responsibility for his plot and is entitled to keep a share of the proceeds. There is great competition to see which boy can raise the best cotton, *jouari* (a native millet) vegetables, etc. In this way the U.T.S. is seeking to train the students to go out into the villages not merely as schoolmasters but also as friends who will take an interest in the agricultural

work of the village and endeavour to improve it. More than 1,300 boys have graduated from the Union Training School, and have taught in about 900 different places.

* * * *

The origin of the United Divinity College of Ahmednagar goes back to the year 1878. Since that time the College has undergone several changes towards developing efficiency. Sixteen classes have passed through the College, comprising 233 students, who were sent out to be Christian leaders in at least 14 other Missions working in Western India, in addition to our own leaders. Since 1918, this institution has become a "United Divinity College," the United Free Church of Scotland co-operating.



Divinity College Students

Representatives of 16 Classes of the Divinity College Pay Tribute to Their Teacher, Rev. R. A. Hume, at the Time of His Jubilee Celebration

Girls' High School, Ahmednagar



Kitchenette of an Indian School

When These Girls Go to Boarding School,
They Prepare Their Own Meals



One Kind of an Indian Laundry

Water, Stone, and Strength Are the only
Prerequisites of Clean Clothes

Do you like these glimpses of happy school life in Ahmednagar? Turn for a moment to another group of pictures, which, though the camera has not caught them, are just as truly snapshots of our girls. First, we see a high school girl bringing an offering. Look closely and you will discover that it is a pair of silver bangles. Why is she giving away these cherished ornaments? Because she wants to share in the work of the National Missionary Society. A second picture flashes before us. Another child is giving something to one of the teachers. It is her prize of a rupee, won for good work and neatness during a whole school year. She wants a poor orphan child to have the money. Here is a third girl, very poor, but so happy! She wants some work, so that she, too, can

give money to the National Missionary Society. There is no work for her except grinding. Is she discouraged? Never! She begs to grind in order to earn the extra few annas. Still another scene comes before us: a group of girls asking to go without two meals on Golden Rule Sunday that they may send more to others who are in need. Again, look at this picture of a Hindu Sunday school in the city, where half a dozen high school girls are teaching classes of Hindu children. And so we could turn from one picture to another, throughout the whole book of our school life. We leave it to you to decide whether or not our girls are learning to live out the motto that they have chosen for the school, "not to be ministered unto but to minister."



Assembly Hall and Classrooms

One Part of the Splendid Physical Plant which Houses this Efficient Educational Enterprise

Boys' High Schools: Ahmednagar, Bombay

This Mission's two high schools in Byculla, Bombay, and in Ahmednagar have sent out into Western India hundreds of young men who now hold positions of trust and responsibility. They give a thorough grounding in academic subjects, including the English language, and build Christian character. During the past ten years, more than 350 boys have graduated from the two schools, and are now serving their country as lawyers, teachers, doctors, clerks, railway guards, ticket-collectors, station-masters, and mechanics.

a high educational standard. Only students of the highest intelligence and greatest industry pass. The reader will be able to understand the difficulty of the examinations if he can imagine whether he would pass an examination given almost entirely in Marathi or any other of the many languages of India! In spite of this high standard of examinations, the three Mission high schools have made creditable records.

Last year the Ahmednagar high school passed 13 out of 16 boys sent up for the matriculation



Classrooms, Ahmednagar Boys' High School

One Side of the Quadrangle Which Forms the Boys' Playground; Similar Classrooms Flank the Other Sides

Many of the pastors and preachers of the Mission received their early training at one of these two schools. Among the more prominent graduates are several inspectors of police; the Oriental Translator to Government, Bombay; a High Court pleader; and a candidate for Harvard's Ph.D. degree.

Although only a small percentage of the high school graduates can afford to go to college, the ones who do so usually do good work. Entrance to college in India is dependent upon the result of the matriculation examination. The examination is written entirely in English, and tests the students' knowledge of the entire high school course; a combination of factors which makes passing very difficult and maintains

examination; one of these students stood twenty-eighth in the entire Presidency, out of a class of thousands of boys. In the same examination, the Bombay high school received a rating of 100 per cent., passing all three of its candidates.

Ahmednagar High School

The high school in Ahmednagar is situated in the heart of that city, and draws many day pupils from the Hindu and Mohammedan communities. There are more than 100 Christian boys in Harris Hall Dormitory. The high school proper has 196 boys on its roll; there are 428 boys in the primary school; the total attendance is 624.

Byculla High School

The Byculla High School ministers to the needs of boys from the Christian, Mohammedan, Hindu, and Jewish communities of that Bombay suburb. The total enrolment is 274; the high school attendance is 48; there are 226 boys in the primary school.

One of the interesting facts about the Bombay high school is that it is in charge of an able

basketball, and volleyball. Matches against other teams within the same city are played regularly; although lack of funds prevents anything like the elaborate schedules of inter-city contests so characteristic of high school and college sports in America. Setting-up exercises, Boy Scout hikes, Girl Guide walks; all these round out the physical development of students. The annual gatherings of the boys' schools and the alumnae day of the girls' school



The Bombay High School

This School is now under the Leadership of an able Indian Principal

Indian principal. In view of the growing Indianization of the educational department of Bombay Presidency, this installation of an Indian principal in the Bombay high school has proved to be a wise move.

Indian high schools differ from those in America largely in two respects: the use of two languages (both English and Marathi) as the medium of instruction, and the comparative scarcity of so-called "extra-curricular activities" in India. This does not mean that there are no such activities, for they do exist.

Activities Also

Both boys and girls have games and sports. They play their own native games, and some Western ones. The girls enjoy basketball, while the boys play soccer football, cricket, hockey,

train the students in co-operative activities and are important events on the year's calendars; especially so in India, where the holiday is a great institution.

Spiritually the students are nurtured by regular Bible classes, Sunday schools, Christian Endeavour Societies, and most of all by teachers of sterling Christian character. One of the aims of the self-government systems used in the dormitories of schools is to develop the initiative and sense of responsibility, often so sadly lacking even in adult Indians.

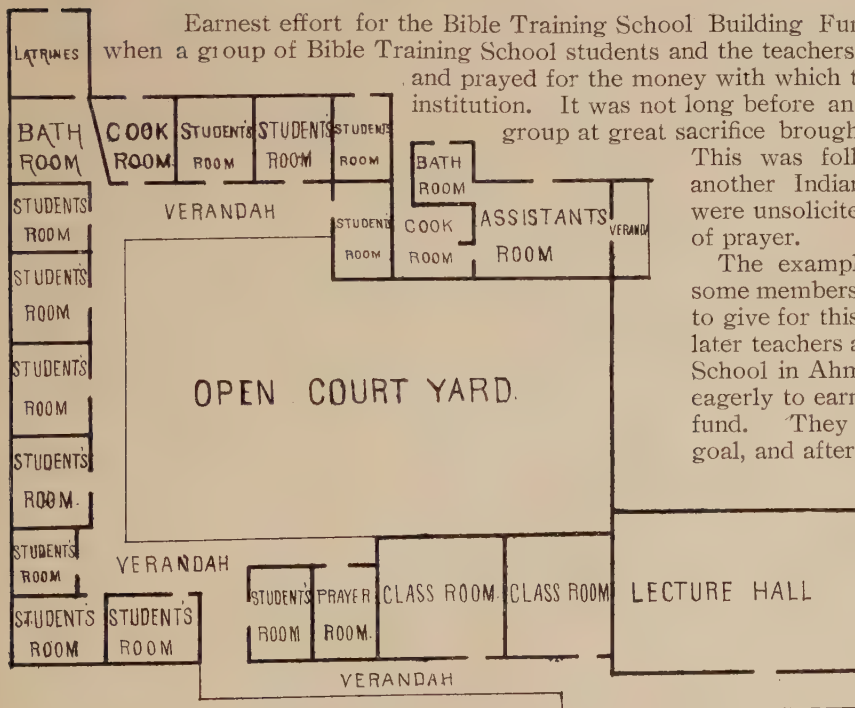
Both these schools have rendered unostentatious but far-reaching service in the spread of Christ's teachings and in the creation of a virile Christian community. The strong Church communities in Bombay and Ahmednagar are largely the creation of these schools.

Bible Training School, Ahmednagar



Extension Class, Bible Training School

Bible-women to the Number of Forty Return to the Training School for a Re-training Class



New Building, Bible Training School, Ahmednagar

Earnest effort for the Bible Training School Building Fund was begun in 1920, when a group of Bible Training School students and the teachers met on a proposed site and prayed for the money with which to build a home for the institution. It was not long before an Indian woman of that group at great sacrifice brought a gift for that fund.

This was followed by a gift from another Indian woman. Both gifts were unsolicited, and the direct result of prayer.

The example of these women led some members of the missionary group to give for this object. A few months later teachers and students in the Girls' School in Ahmednagar began to work eagerly to earn money to give to this fund. They set Rs. 1,000 as their goal, and after herculean efforts raised

this sum. Presentation of an historical drama brought in Rs. 100; fourteen girls sold Indian sweetmeats and solicited donations at a summer resort in the Western Ghats during their summer

vacation, willingly sacrificing these seven weeks of leisure; busy teachers made crocheted work and sold it; several societies of the school gave the small balances in their treasuries; dinners were served and the proceeds turned over to this fund; one graduate of the school who had passed her college entrance examination sent a thanksgiving gift of Rs. 30 (\$10), one full month's salary!



Bible Training School Graduates

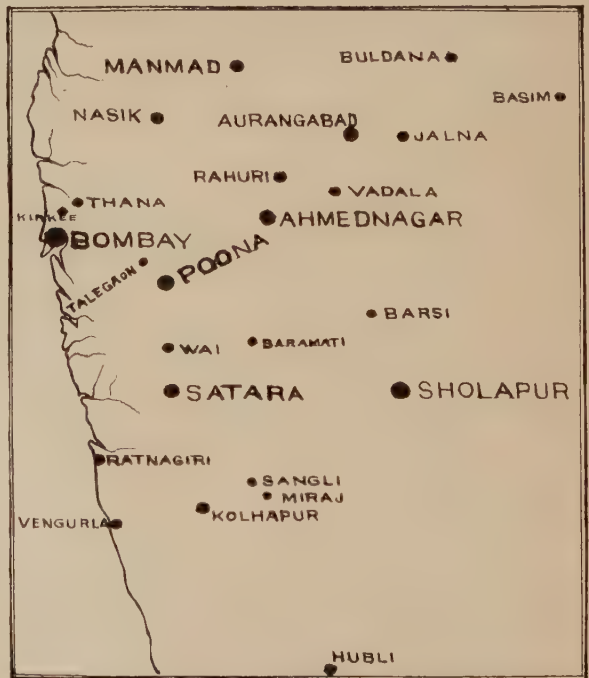
The Five Women at the Left in this Picture Belong to the 1924 Graduating Class

News of these sacrifices and "labours of love" reached friends in America in due time, and they began to give "bricks" for this new home in India. For two years America has been "building with India." One of the encouraging signs of the times is this: some of those who have done most for this object are still working and bringing gifts. The thermometer in India at present stands at Rs. 4,010. Of this amount, Rs. 2,162 was given by Indians and others; Rs. 1,828 was given direct by friends in America. The last report from home is that the high degree of \$17,186.13 has been reached! The goal of \$20,000 is not far off. Behold, what prayer hath wrought!

Kindergarten Training School, Sholapur

The Mary B. Harding Kindergarten Training School at Sholapur is the only school of its kind in the entire Bombay Presidency. Its graduates work in the 25 cities shown on this map, which includes an area of 120,000 square miles. The school, which was started in 1901, has about 375 students, who have been kindergarten pioneers in the work of ten different Missions in these 25 cities. It conducts two extension courses: one "Refresher Course" of two weeks' duration for re-training, with a total attendance of 118 teachers for two years; the other, an Extension Course of one weeks' duration, with a total attendance of 44 teachers of Sholapur schools for two years. The school leaves its stamp of high Christian character on every graduate.

With the passage of the law making primary education universal and compulsory, and with the consequent increase in the demand for trained kindergarten teachers, the scope of this school's influence is bound to widen. The problem soon will be one of securing additional missionary workers to train the students who desire to become kindergartners.



Kindergarten Training School, Sholapur

This School, the Only One of its Kind in the Whole Presidency, Has Graduates Working for Ten different Missions in the 25 Cities Shown on This Map



THE MINISTRY OF HEALING

"For even the Son of Man came not to be ministered unto, but to minister, and give his life a ransom for many."—Mark 10: 45.

THE MINISTRY OF HEALING

Healing Bodies, Minds, and Hearts



A Primitive Ambulance

The following figures showing the increase in the numbers of patients at the Wai Hospital also demonstrate the imperative need for the new building which is now rising and which will be ready for use next year. At present patients lie at night on the verandah so thickly that it is hard to thread one's way among them.

Patients Treated in the Hospital

1922	..	..	803
1923	..	..	812
1923	..	..	*1,080

* First full year with the new children's ward in use

Patients Treated in the Dispensary

1922	..	..	19,516
1923	..	..	22,431
1924	..	..	25,830

One of the cases treated at the Wai Hospital most interesting to a professional surgeon is that in which a spleen, weighing forty-four ounces, was removed by operation from a patient to whom this growth had become a burden indeed! The normal spleen weighs six or seven ounces, which means that this spleen was about seven times as large as a normal one. The patient is now well and happy.

Securing a Milk Supply

As a solution of the ever-present problem of securing milk of good quality for a reasonable price, the Ahmednagar Hospital for women and children keeps its own herd of goats. These goats are ingenious enough to reach up into the trees for their food, when they cannot find anything on the ground to eat! Experience shows that many patients need nourishing milk and food more than medicine; by running a "goat ranch" as a sideline the hospital saves money and multiplies the value of its service.

The Armenian peasant who declared: "I have never seen Jesus Christ, but I have seen missionary doctors at work," might well have been speaking about the doctors of the Marathi Mission stationed at Wai and Ahmednagar. In the pages which follow can be told only a small part of the story of loving service, in spite of obstacles like inadequate equipment, ignorance, and insufficient numbers of workers.

In the two hospitals of the Mission at Wai and Ahmednagar miracles of healing are performed again and again. Surgical skill and scientific training minister to sick bodies, while at the same time cheerful personalities, radiating the love of the Great Physician, mend diseased minds and heal broken hearts.



Is This Goat Human?

as a sideline the hospital saves

A Disease Peculiar to India

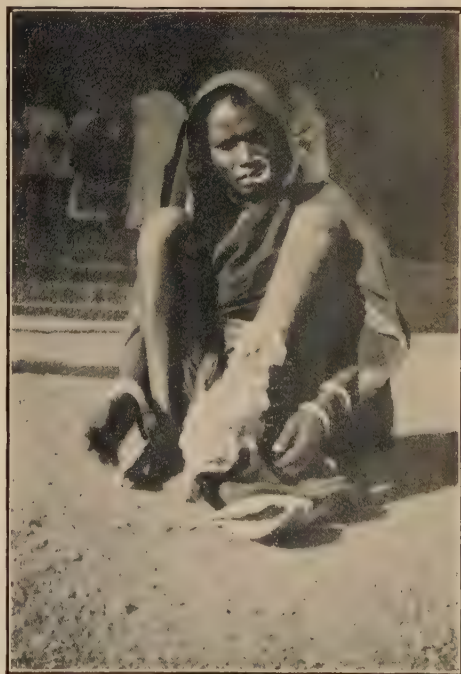


Look Again at Her Right Foot

Note the Misshapen Mass which it Has Become. It is Called a "Madura Foot"

"Madura foot" is a disease peculiar to India and is quite common in Bombay Presidency, although it is more common in South India. The technical medical term for this disease is Mycetoma. "Madura foot" is incurable, and is exhaustingly painful. The patient shown in the picture at the right had not had an unbroken night's sleep for several years when she was brought to the Wai Hospital. Amputation of the foot by a medical missionary restored the prospect of a long life of robust health to this young woman of 25. The disease gets its name from the fact that "Madura foot" is very common in the district around Madura, South India.

When the woman (whose enlarged foot—"Madura foot"—appears in the picture, at the left) came to the Ahmednagar Hospital for women and children five years ago, she refused, because of ignorance, to allow her foot to be amputated. She went back to her village home, where the growth became larger and larger, until she finally lost all use of her leg. Late in 1924 her husband and relatives brought her the 25 miles from her village to the hospital in a cart. She hobbled into the hospital with the help of her husband and a cane, entirely ready to have the foot amputated. After the successful operation, a wooden peg-leg was made for her in the Mission workshop, and she departed once more able to walk around.



Another "Madura Foot"

This Has Reached a More Advanced Stage, and Was Amputated at the Wai Hospital

Lifting the Purdah

Mohammedan women, who are kept in purdah, come to the Hospital for women and children at Ahmednagar because they know a lady doctor is in charge. The picture at the top shows the way in which they travel to the hospital, in a tonga fitted with a black curtain which effectually screens them from sight of observers. The lower picture shows a purdah patient who has removed her veil long enough to permit her picture to be taken—a very unusual thing among purdah women!

The doctor in charge estimates that more than 2,000 purdah patients are treated each year. She notices a distinct decrease in the number, due to progressive reform of purdah customs on the part of liberal Mohammedans.

Several years ago, Dr. Ruth Hume was called to treat a purdah patient. She walked briskly into the room, whereupon the patient immediately turned her back and edged away. Dr. Ruth Hume circled round her, trying to get a sight of her, but the woman also continued to circle. Finally, after much persuasion by the doctor and by the patient's friends, she consented to remove her veil. Later she admitted that she thought the doctor entering the room was a man, and dared not taken a chance of unveiling before a man!



Purdah Patient, Veiled

This is the Way a Mohammedan Woman Looks When She first Alights from Her Carriage at the Hospital



Purdah Patient, Unveiled

This is the Way a Mohammedan Woman Looks When She Has Been Induced to Unveil Her Face

There is another type of head covering worn by the Jain women who come to the Ahmednagar Hospital as patients. These women have a garment which covers the head and the end of which is held over the lower part of the face with the right hand. A narrow slit is thus left open, through which the Jain woman peers at intervals as she walks through the streets. But when she meets a man she can lift the end of the garment higher, and thus screen her entire face. Then she lowers it only when absolutely necessary to see her way about.

These same Jain women do not believe in the destruction of life. One day a very particular Jain patient, a nun, was about to undergo an operation. The doctor was wearing in her hair, according to Indian custom, a jasmine flower given to her by one of her nurses. The Jain nun refused to undergo the operation until the flower had been taken out of the doctor's hair! Later the doctor discovered that strict Jains never pick a flower from its bed.

Some Unusual Patients



How many Fingers Does She Have ?

in unsanitary village wells; villagers who are not careful about their drinking water often swallow guinea-worms along with the water! In removing the worms, it is sometimes necessary to wrap them on a small piece of cotton when half-removed because they are so long, and to complete the extraction the following day. The work must be done very carefully, for if the delicate skin of the worm is broken, the eggs will spread throughout the patient's body. Many villagers walk miles to the Wai Hospital in order to have guinea-worms removed.

Masses of Patients

This woman's tumor, a mass which was removed from her shoulder by a simple operation, is not the only kind of mass with which medical missionaries have to deal. Masses of people wear down their reserve strength more than masses on people. To see throngs crowding into the dispensary, to thread one's way through rows of sleeping figures packed on the verandah floor like sardines in a tin, and to carry in one's mind the consciousness that for miles around there are hundreds of people who need medical care but who cannot be reached: these are what make the observer realize the significance of this truly miraculous ministry. At the same time he is led to wonder what greater miracles might be done if the medical missionaries were freed from the burden of "pinching pennies" imposed upon them by inadequate financial support.

The medical missionary ever moves in a museum of human deformities, unusual oddities. This girl has a large hand with six fingers, three of which are much larger and longer than ordinary, and are stuck together. These three fingers, technically known as hypertrophied fingers, would have to be reduced to approximately the normal length, to make a useful hand. This could not be done if the nails of the fingers were to be preserved; it was impossible for the doctor to take out a middle section of the fingers. The top ends of the fingers would have to go, and with them the roots from which the nails grow. When the patient understood this situation, she refused to have the deformity tampered with. It is the only hand of the kind which has been seen at the Wai Hospital, and is considered a very rare medical curiosity.

Many Have Guinea-Worms

One of the ailments peculiar to India which is very common among villagers is known as guinea-worm. The guinea-worm is a long, narrow, white worm, filled with hundreds of tiny eggs. It lives in the water found



Can You See the Tumor?

“Lo, the Touch of His Hand”



Villagers with Patient, Ahmednagar Hospital

If illiterate villagers could express the thoughts which surge through their brains as they are discharged from mission hospitals, they would quote with wonder in their voices: “Lo, the touch of His hand!” These patients are truly patient, for they jolt many miles in bullock carts over rough country roads in order to reach a hospital where their ailments may be treated. Each patient is usually accompanied by relatives or friends, who camp in the hospital compound until the patient is well again.

Child welfare and the scientific birth of children are comparatively unknown in many parts of India, although native midwives are numerous. The maternity ward at Wai is always in use, and with the growth of its reputation for bringing clean, strong babies into the world, there is a growth in the number of applications for admission.



The Joy of the Maternity Ward



“Necessity Is the Mother of Invention”

The need for economy drives missionaries to do things which seem strange to American friends. But medical missionaries who see patients lying on the verandah because they have no buildings in which to house them cannot spend money for chart-holders—even if charts are very necessary for keeping records of the patients’ condition. They therefore spend valuable time in cutting up old kerosene oil-tins, making their own chart-holders.

Gita, one of the most pathetic orphans rescued by the Ahmednagar Hospital, is now 12 years old. The man who originally brought her to the Hospital saw in a ditch, at the side of the road, what looked like a bundle of rags. Upon closer inspection he saw the rags move, and with a stick poked the bundle open. Inside he found a child, just on the verge of starvation and covered with sores from head to foot. At once he took her to the Hospital, where examination showed that she was starved, almost unconscious. For months her chances for life, apparently, were slight. Now she goes to school every day, and is growing up with the idea of becoming a Christian worker.



Jamna, a Nurse
She has entirely Recovered
from an advanced Case
of Tuberculosis

Jamna, one of the nurses of the Ahmednagar Hospital, has now entirely recovered from an advanced stage of tuberculosis. During her sickness she suffered severe hemorrhages, but has now recovered so that she is able to do part-time work. Milk from the hospital "goat-ranch" was one of the big factors in Jamna's

recovery, as well as in the recovery of several others. In many cases, especially those in which the patient is poverty-stricken, proper nourishment is more necessary for recovery than medicine.



Gita, an Ahmednagar Orphan
The Pride of the Hospital for
Women and Children



Rolling Bandages
These Bandages Have Been Washed and Will Be Used again

Economy, strict economy, is necessarily practised in every Mission institution. At the Wai Hospital bandages which have been used once are washed in sterile water, rolled again, and used once more. The cleaning-women do this work when they have finished their regular work for the day.

Although doctors in America can afford to use new bandages frequently, the missionary doctors find it possible to use bandages until they are literally worn out, by this process of washing.

Child Welfare in India

A glance at the accompanying diagram will show the crying need for child welfare work in India. The figure at the left shows the infant mortality rate for Bombay City; the one at the right for New York City, U.S.A. His Excellency Sir Leslie Wilson, Governor of Bombay, gave the following facts concerning this problem when he opened the Bombay Baby Week, early in 1925: "You all know that the infantile mortality of this city is terrible. On the average, every hour of the day and night one little baby under 12 months old passes away. In 1921, the infantile mortality was 666 per thousand; to-day the numbers are better, but still at the very high figure of about 400 per thousand. Compare this with other great cities of the world: Vienna, 146; Berlin, 135; New York, 71; and London, 80; and it will be realized how great is the task before us." The infantile mortality rate in Poona is nearly as bad as that in Bombay; although in smaller cities and villages conditions are better, they are still appalling when compared with towns of the same population in America.

In this connection consider the following facts concerning the conditions in which most people live in Bombay:

Live in One Room

"Two-thirds of the population of Bombay City live in one room as against 6 per cent. of the population of London who live in one room." —FINDLAY SHIRRAS. And in 1921 the infant mortality among these miserable beings was 828 out of every 1,000!

Not only this, but 68 per cent. of the births in Bombay during 1923 occurred in families living in single room tenements, or sharing such tenements with others—AND 86 per cent. of the total infant mortality occurred among these babies!

Dope Babies with Opium

One of the greatest factors in causing this high death-rate is the habit of dosing children with opium. Properly to estimate the evil effects of this pernicious habit is impossible. Even to discover its extent is difficult. Fortunately, missionaries have succeeded in teaching Indian Christians the folly of this custom, but it still prevails among large sections of the population. Investigation by the National Christian Council shows that a large percentage of the opium used in India is given to children in the form of pills. A Bombay doctor says that

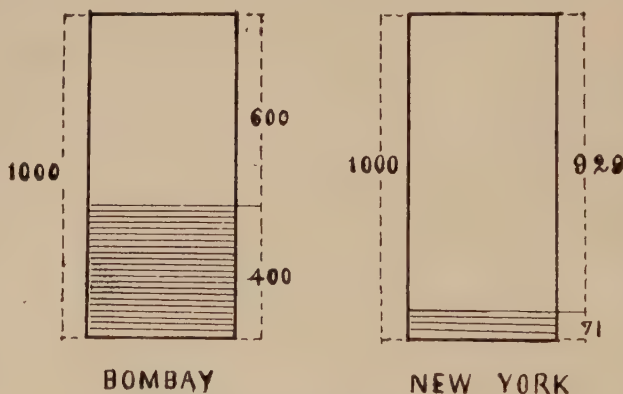
90 per cent. of Hindu children and 75 per cent. of Mohammedan children are doped from birth until two years old. There are, on record, several cases of death due directly to opium-poisoning, and the deterioration of body, mind and soul caused in those who live cannot be recorded. The poor mothers cannot be blamed too harshly for the practice, especially in the cases of many mothers em-

ployed in the great mills of Bombay and other industrial centres. How else can they ensure the quietness and sleep of their babies while they themselves are working in factories?

Child Welfare Spreads

Slowly the Child Welfare movement is becoming known. The Countess of Reading, wife of the Viceroy, has done much to encourage National Baby Week throughout the country. Lady Wilson, wife of the Governor of Bombay, has enlisted the support of the educated classes of Bombay Presidency for this movement.

In Bombay our Mission faces a gigantic task in its attempt to grapple with the problem of health in that great centre of crowded chawls (tenements). Like the other social work, child welfare and medical work will centre in the community house in Byculla.



Note the Difference in Rate of Infant Mortality between Bombay and New York

The Chivalry of Christianity

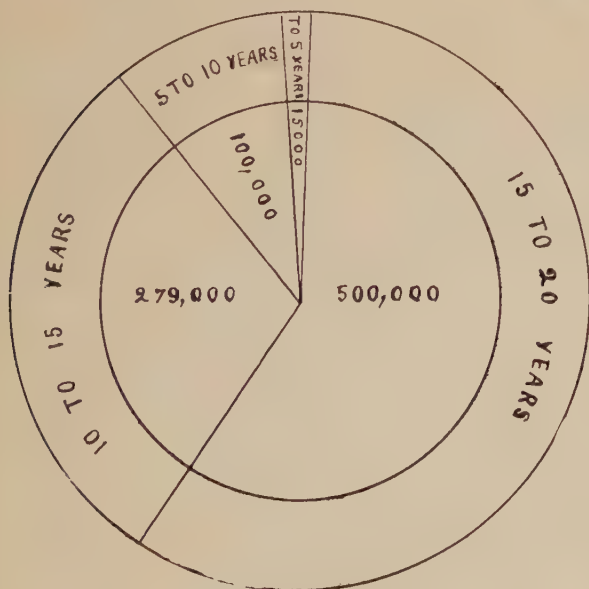
The picture and the diagram on this page illustrate the difference in attitude toward woman between virile Christianity and the traditional Hinduism. One is a Christian girl inspired by a missionary to take up the ministry of healing; the other is a chart illustrating the number of India's daughters condemned by Hinduism to lives of sorrowful degradation. The reader must bear in mind the fact that the number of *child-wives* degraded by premature bearing of children and other factors inseparably linked with early marriage is far greater than that of *child-widows*.

Dr. Sundra-bai Gaikwad is one of the girls who have been trained by missionaries and who have caught the vision of Christian service. After passing through the girls' high school in Ahmednagar, she took her medical course at Ludhiana. Now she is on the staff of the Wai Hospital.



Sundra-bai Gaikwad

One of the Indian Lady Doctors on the Staff of the Wai Hospital



India's Child-Widows

The Circle Gives the Number of Widows in India, according to Five-Year Age-Periods, from Figures of the 1921 Census

A glance at the circle will reveal the astonishing fact that there are 15,000 widows in India who are less than five years old! And as the age-scale increases, the number of widows also increases. Combining the age-periods shown, we find that there are 894,000—nearly a million—widows in India under twenty years of age—an age at which most American girls have not married or have only recently married!

These widows are condemned to lives of hard labour in the homes of relatives, their ornaments are stripped, from their bodies their hair is shaved from their heads. Small wonder that even yet some widows consider it far better to follow the ancient custom of "sati" and to cast themselves on their husbands' funeral pyres—death itself is better than the lives through which many drag out a weary existence!

The Art of Travel

(Wherein the joys of travelling missionary first class, otherwise known as third class, are set forth in free verse)

In America travel is considered
a pleasure
But in India it is an art.
Take a ride with us in a third
class compartment
On an Indian train.
We will try to go to sleep after
finding
That by hanging our feet over
another man's head
We can lie down.
You lie on the bench (no
upholstery);
And as the cockroaches might
annoy you
We will lie on the floor.
The bedbugs bite you so fast
That you will finally give up
And let the poor creatures
have all they want.
As for smells—
Well, the least said the better!
If you crawl out of your corner
in the morning
And are in good spirits,
You have learned the art.



"Take a Ride with Us in a Third Class Compartment on an Indian Train"

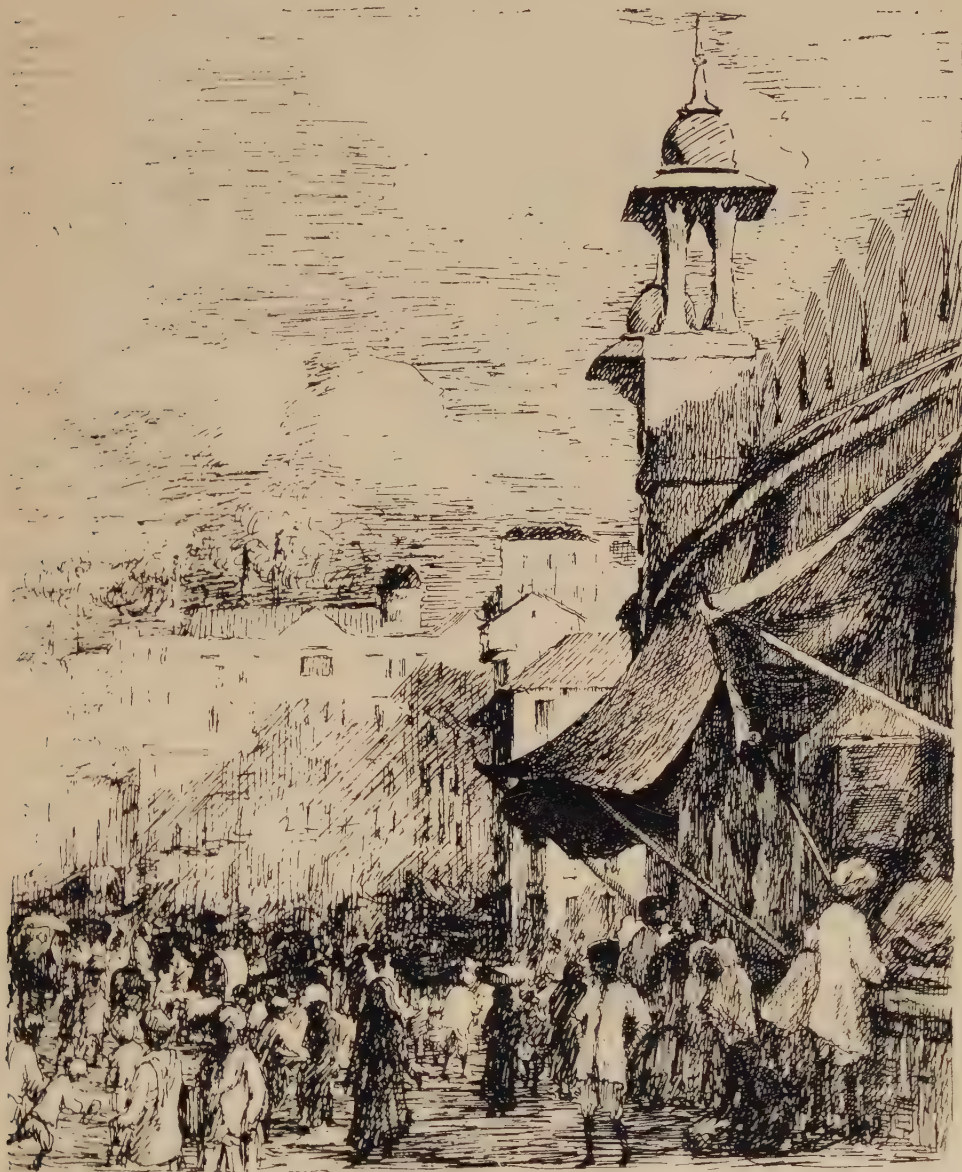
Better yet.
Let's take a ride in a bullock cart
All night long.
This is a joy ride
That sticks with you for many
a day.
If you are able to walk in the
morning,
Then you have learned the art.

* * * *

But there is another kind,
That is fraught with many
possibilities—
Of one kind or another.
Let us sleep out under some
tree or in a temple,
Because we are too far from
home,
And cannot make it before dark.
There might be snakes around,
Or there might be a scorpion
under your head
(You have no pillow);
And he might pepper you
On the nose before morning.
If you go to sleep with all these
possibilities about you—
Then you have learned the art!



"There Might Be Snakes around, or there Might Be a Scorpion
under Your Head"



SOCIAL SERVICE, BOMBAY

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13: 34.

SOCIAL SERVICE IN BOMBAY

“Blindies” Lead Useful Lives



Five Blind Kindergarten Children

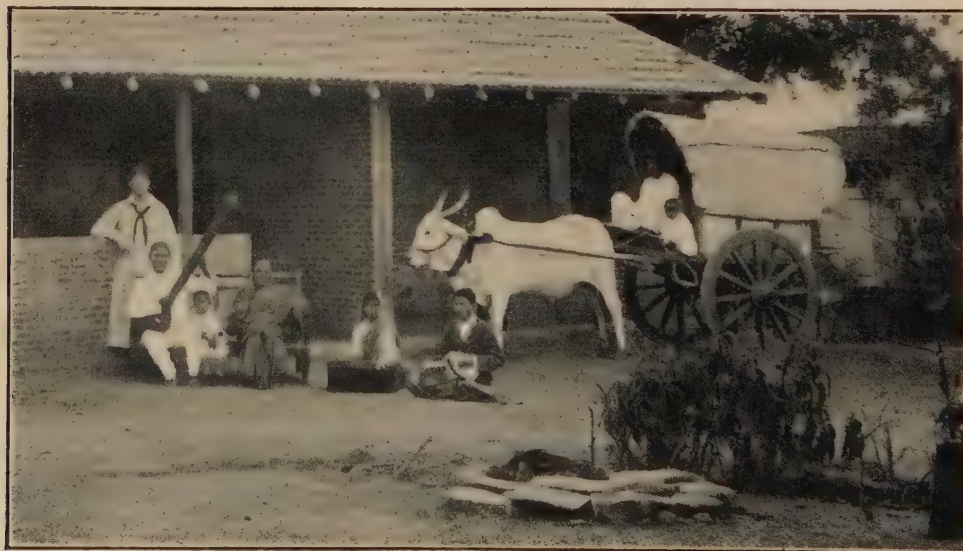
Later They Will Learn Marathi Braille in Miss Millard's Bombay School for the Blind

Miss Millard, with five of the kindergarten children in the Blind School, Bombay. Later these children will learn to read Marathi Braille, and to do cane work. At present the enrolment in the blind school is fifty students, who are under the sympathetic guidance of seven teachers.

The blind school meets an educational need which is especially urgent in India, where blindness is unusually prevalent. Medical missionaries affirm that with proper care at birth much of the blindness in India could be prevented; but as long as this care cannot be given, institutions like the blind school must minimize

through education for the blind an evil which cannot be prevented.

A blind preacher and musician ready to start out on an evangelistic tour with Miss Picken, of the Satara District. Graduates of the blind school who have sufficient talent and education become excellent preachers, and wield a wide influence among the Christian communities of several districts—in addition to being persuasive evangelists.



Blind Preacher and Musician, Satara

Sightless Evangelists Do Effective Work and Wield a Wide Influence in Several Districts



Blind Bhau, Sirur Cane-Worker

Blind Bhau, cane-worker in the Sirur carpentry school, is a typical example of the sort of training given in the blind school at Bombay. After completing the course in cane-work there, he married a nice girl with sight. Now he is able to support both himself and his wife with his earnings. If he had not been trained for this work, he probably would have been a charge upon his relatives, or one of the blind beggars so numerous in Indian villages and cities. Bhau turns out chairs like the one shown in this picture, and other cane-work of high quality.

Scattered throughout Bombay Presidency are other graduates of the blind school, who have passed out of the darkness of useless existence into the light of productive living. Many of them do cane-work or other manual labour; some are evangelists—preachers or musicians—a few are colporteurs or other kinds of mission agents.

Students of the blind school are taught to read Marathi Braille. Those who are able to do the work may complete the full high school course and appear for the university matriculation examination. The picture shows a class, one member of which is reciting before the teacher. The background of reading made possible by Marathi Braille insures preaching which is intelligent as well as persuasive on the part of blind evangelists.



Learning Marathi Braille

Bombay's Challenge to Christianity



Bombay's Busy Cotton Mills

In This City Are More than 85 Great Mills, Employing More than 150,000 Persons

Few realize the magnitude of the social changes which are taking place in the Eastern world as a result of the spread of Western industrial civilization. Japan is only now beginning to understand how great are the problems of national hygiene and social and moral adjustment which result from the drift to the city. India has not gone so far as Japan in this change. She is largely a land of villages, yet one of the outstanding problems to-day in India is that of making life livable for the village folk who are being driven by stern economic need to flock to the great city.

The movement to the great cities of the Orient brings to the missionaries a new and urgent challenge to vital Christian service, and all over the world they are rousing themselves to meet this challenge.

Perhaps there is nowhere in the East where this movement to the city presents a greater

problem than in the city of Bombay. Bombay is the creation of Western commerce and industry. Like New York, it was nothing but a little island until the white man came. Also like New York, its mighty harbour attracted trade and its restricted area caused congestion.

The development of the cotton manufacturing industry, however, filled its narrow lanes and its rambling, dark, insanitary tenement houses with people. It is a significant fact that of the million and a quarter people now living in Bombay only sixteen per cent. were born there. Something like 1,050,000 have come in from outside.

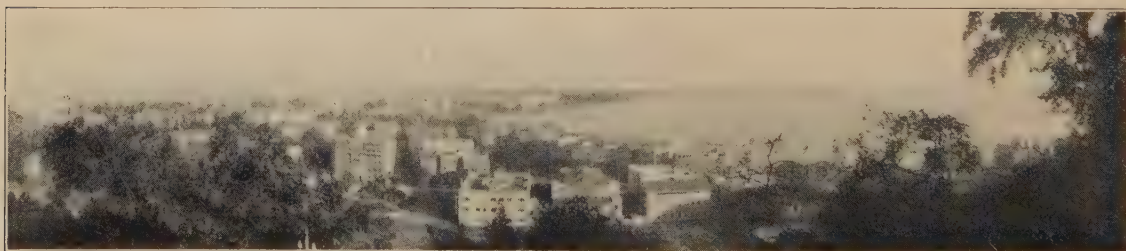
The immigrant drift into Bombay during the decade from 1911 to 1921 among three important sections of the population of India was as follows:

Christians	.. 2,264 souls
Mahars	.. 77 % increase
Mahrattas	.. 300 % increase

—From the official Indian census, 1921.

Drifting to Bombay

Missionaries of Western India are face to face with a drift of their Christian flocks to Bombay City which calls for immediate action. Figures will give the reader an idea of what has



Bombay's Beautiful Shore Line

Behind the Coast Rises a Mighty Mountain Wall—the "Western Ghats"

happened in Bombay during the last ten years. The total number of Christians of our Mission was, in 1921, 10,466; one-sixth of these (nearly all of whom originally lived in villages) were living in Bombay. The staff of Mission and Church workers in charge of these Christians is pitifully inadequate, when compared, in proportion to the number of Christians whom they must shepherd, to the workers in other stations.

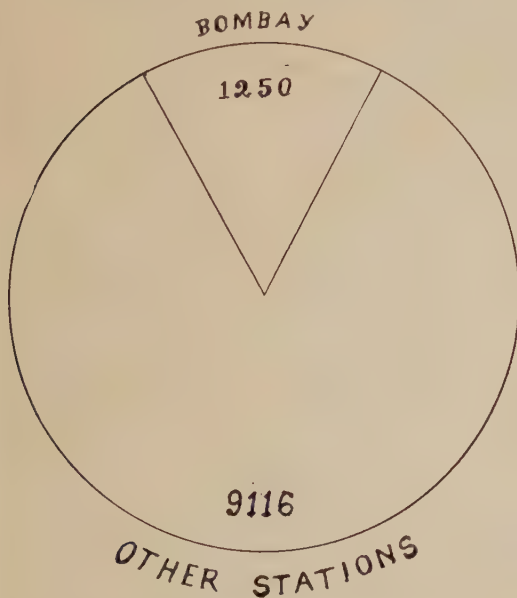
That "this drift of immigrants to Bombay is not confined to the Christian community, but is part of a general movement brought about by economic conditions in Western India," means one very important thing: evangelism in the districts, important as village work still is, can no longer be regarded as our only responsibility. The 1921 census states: "There is a gradual drifting into Bombay of the great Mahar caste of all the Marathi-speaking districts, especially the Deccan." The Mahar community in Bombay has increased from 46,000, twenty years ago, to 92,000 to-day.

Physical and Moral Break-down

It is easy to imagine something of the physical effect of such crowding into the city.

Where women cook meals, and babies are born and men lie sick, all huddled in one dark little room no wonder that the death rate was appallingly high. No wonder that contagious diseases raged, unstemmed through the slum quarters, and no wonder that men and women by the tens of thousands returned to their villages to die of tuberculosis and to spread far and wide the germs of disease.

What is not so obvious, but is even more disastrous, is the breakdown of social and moral



Our Job in Bombay

One-Sixth of the Total Number of Christians in the Marathi Mission Live in Bombay City



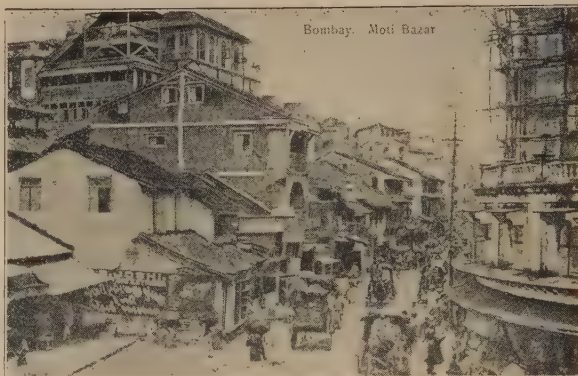
Improvement Trust Chawls

These Tenement Houses Were Built Especially for Mill Workers, And Are a Great Improvement over Their Former Quarters

sanctions that life in Bombay often brings. To a very large extent the morality of the villager, as well as his social life, is determined by custom and by his village surroundings. Cut him loose from these and he finds himself adrift. His old neighbourhood is gone; he is just one of a mass of floating individuals and his repulsive surroundings and dreary life tempt him to descend to the level of the animal in seeking whatever diversion he can find. It is a tribute to their fine powers of resistance that many of the immigrants to Bombay keep physically well and morally sound. Nevertheless the wastage is terrible.

The Servants of India Society and the Social Service League of Bombay are doing much efficient voluntary service in meeting the needs of the poorer classes. Missionaries would have been sadly lacking in outgoing Christian spirit if they had not also sought to meet some of the manifold human needs which they saw about them in Bombay. Here and there they have been at work, by medical service, night schools and day schools, clubs, and faithful visiting in the tenements. But more and more insistent has been the demand that in a thoroughgoing way we seek to bring to bear on this problem the best experience of the West in work for city populations.

This demand has been increasingly made by up-country missionaries. Those who have lived in the smaller centres have seen village communities broken up by the drift to the city. Not only have they seen men and women come back broken in health, but they have found that in the maelstrom of the city often the faithful work of years of Christian nurture in the village is lost. Peculiarly have they felt the need of helping ambitious young men to find an environment which will reinforce them in their fight for Christian character amid the terrible temptations of city life. Added to the temptations which assail city dwellers in the United States, are those caused more or less by the fact that Bombay's damp, enervating climate is an unusually trying one, even for a tropical country. Bombay residents declare that only three months of the year—November, December, and January—are tolerable. From June through September the south-west monsoon pours daily rains upon the whole western coast; during the rest of the year, the heat is stifling!



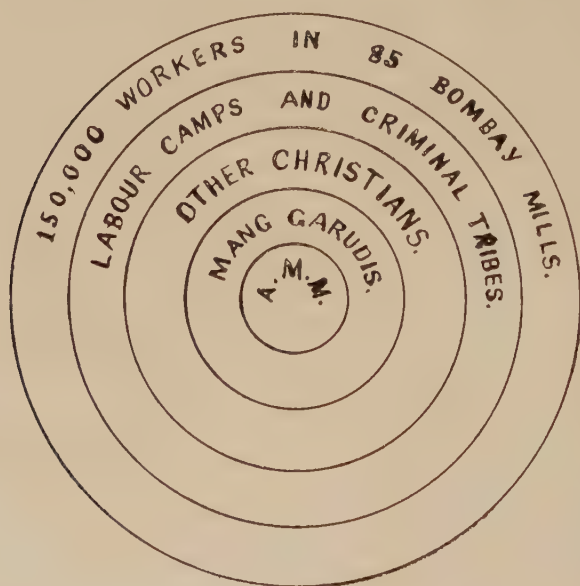
Moti Bazaar, Bombay

Showing the Crowds Which Gather in the Great Markets of the Orient

Unique Opportunity

Here is an opportunity for socio-evangelistic service, unique indeed. In the words of the *Dnayanodaya*: "Besides a very clearly defined responsibility for the large numbers of Christian immigrants in Bombay City—many of whom are left unshepherded because separated from the Deccan Churches where their names are enrolled; besides our probation work for 750 Mang Garudis

(a criminal tribe); and besides the large opportunities for Christianization and evangelization in labour camps and among other criminal tribes in Bombay, there is the loud and insistent call that comes to the Indian Christian Church from the 150,000 workers in Bombay's 85 mills." Imagine the new community house to be the centre of the accompanying circle, and you will be able to visualize the field to which its workers will radiate in all parts of that great city. Just outside the centre is our influence among our own Christians who have drifted to Bombay, many of whom are members of the Bombay Church. Then comes the probation work already going on for Mang Garudis, a criminal tribe. Then there is the possibility of work for other Christians, probably in union with other Mission workers. Still more remote are the residents of labour camps and members of other criminal tribes in Bombay. Finally, there is the entire group of workers in all of Bombay's great mills. An adequate centre like the community house, with a dozen or more smaller centres of work scattered throughout Bombay, would radiate its influence to every arc of the outer circle.



A Radiating Community Work

How the Bombay Community Work Will Spread from the Centre of the Circle, the Community House Itself

How We Meet the Challenge



Entertaining 1,000 Christmas Guests

Bombay Church Giving a Christmas Dinner to 1,000 Persons, Most of Them Christian Immigrants to Bombay from Country Villages

Bombay missionaries have therefore planned and begun a social service work, which shall have a centre with suitable buildings for a many-sided program, and which shall radiate out as far as possible among the tenements of the city, starting classes and clubs and boy scout troops, stimulating the amateur musical and dramatic work which Indians so greatly love, and in every way seeking to develop the higher life of the discouraged and often demoralized tenement population. Already we have started, in pitifully inadequate quarters, a hostel for up-country young men and a vigorous athletic club. In the new central building which we plan to build, and in the adjoining playground, these are to have a more adequate home. Because our site is in a crowded region we can secure

much of the cost of upkeep from the rentals of shops on our two valuable street fronts. We shall also secure income from the rental of rooms in the building so that the work will be, to a considerable degree, self-supporting.

Friends of India living in America have already shown their interest in this plan by subscribing one-half the entire first cost. It is the strong hope that the rest can be secured from Indian sources and that Bombay friends will help to secure the annual budget which such a work will require.

The first attempt of this Mission to grapple with the problem of Bombay's social needs came "when a trained social worker from America,



Emil Lindstrom
Servant of Bombay's
Youth

Mr. Emil Lindstrom, was sent out to lead in this service. Although he worked only a



Playing Volleyball in Bombay

**Members of a Young Men's Club Getting Exercise.
Activities Like This Will Centre in the
Community House**

few months, he succeeded, to a remarkable degree, in winning back to a clean life individual young men who had fallen into the temptations of the city. He found a ready response to his efforts to band the young men of the neighbourhood into an athletic club. He was well on his way to a co-operative effort with the city government to start some greatly needed supervised playgrounds in crowded sections. In the midst of these promising beginnings, he was attacked by peritonitis and suddenly died."

Expresses Christian Goodwill

One interesting fact about this new venture in the expression of Christian goodwill is that it is helping to make clear to every class the true spirit of Missions. Both the able British Governor of the Bombay Presidency and the fine Brahman editor of the *Indian Social Reformer*, have written warm expressions of support and readiness to help. American business men and

tourists in Bombay see in such an effort as this a real contribution of America to India, such as calls forth their admiration and support.

It is of vital importance that the best elements in India, whatever their creed, should throw themselves whole-heartedly into the solution of her growing industrial problem. It is essential that the members of the growing Indian Church should play a worthy part in this great and pressing service to their country. We believe that in the present plans for Bombay we have an invaluable agency both for serving and for kindling others to serve. Co-operative enterprises in social service, in which all social agencies of the city probably will unite, will be one of the important parts of the community program. Such a program will have a unique opportunity to spread

the spirit and message of Jesus Christ.

"The tendency of Bombay to disintegrate society and take from life its human values is well-nigh overwhelming. Yet there is one power stronger than all disintegrating tendencies, and that is the uniting and inspiring power of Friendship. . . . Friendship is irresistible, because it comes from the very heart of God. We are starting this enterprise with enthusiasm and with large faith, because we are convinced that God is in it and that through it He will reveal Himself anew in India."



Esplanade Road, Bombay

**One of the Broad and Busy Thoroughfares which Stamp Part of this City with an
Atmosphere of the Modern Metropolis**

Community Work for Women



Bowker Hall, Byculla, Bombay
In This Centre Has Already Begun Community Work
for Bombay Women

Community work for women, largely because of social conditions peculiar to the Orient, will be done from a different centre. Bowker Hall, now used largely as a dormitory for the girls' high school, has already been pressed into use for classes in sewing and domestic science for city women. A dispensary at which an average of 70 patients are served daily is also conducted in the building. Eventually, a work for women proportionate to that planned for men will be conducted.

Plans are being made now for a wide extension of the work already conducted. Already several jobless women have been given work sewing; while their more fortunate sisters who have homes of their own learn domestic science, home sanitation, etc. The plans include a new building able adequately to accommodate the large work which is necessary to grapple with the needs of Bombay's women; with the erection of this building, these departments can be greatly enlarged.

The medical ministry already being given to the immediate neighbourhood of Bowker Hall can be extended when sufficient room for beds is available. Extension work of all kinds, including lessons on sanitation and lectures on the evils of opium, will apply the principle of preventive medicine.

Visiting in the homes of women, both Christian and non-Christian, will be done by a corps of Bible-women with headquarters in the community building. Here, too, will centre all the social life of the women of the Christian community. Many of these women—ignorant, poverty-stricken, friendless—exist year after year without the inspiring influence of missionaries and with absolutely no contact with people of high Christian character, simply because the Christian workers of the city are unable to visit personally such large numbers of people.



Near Crawford Market, Bombay
This is One of the Busiest Spots of Busy Bombay

Indian Workers for Bombay



Mr. and Mrs. Bhaskarao Hiwale

**Conqueror of Adversity Studies at Harvard to Fit
Himself to Serve India**

"To them that love God all things work together for good," is extremely true in the instructive life of Rev. B. P. Hiwale, B.A. (Bom.), B.D. (Andover). Born under ordinary circumstances, of humble parents, who, however, were snatched away suddenly, Hiwale became at the age of 16 the guardian of four younger sisters and a brother! Friends of the family co-operated in the care of the orphans, but the major burden of responsibility lay on Mr. Hiwale. Poverty, sickness, and even the death of two sisters, hindered but little this undaunted youth. Against most adverse obstacles—remaining out of school two years to work—he rose by degrees and has gained success which few could equal. He is now preparing for his Ph.D., and is expected to be one of the professors in Wilson College in Bombay, and to assist in the social service program of the Bombay community house.

A gifted young woman of this Mission, Miss Tarabai Tilak, B.A., daughter of our distinguished poet, N. V. Tilak, was lately offered a generous scholarship for two years in Carey Hall College, Birmingham, England. With the technical and practical training in sociology, which she is receiving, she plans to return to India to give her life for the social and spiritual betterment of her Indian sisters. Great hopes centre in her. Whether Miss Tilak will work in connection with the community centre for Bombay women which is now being planned cannot be definitely stated yet; but it is expected that she will aid in the development of that project. Miss Tilak has entered with eager enthusiasm upon her studies in England, and will be ready to take up active service in Bombay by the time plans for the community work have matured.



Miss Tarabai Tilak

**She is Studying in England to Fit
Herself for Community Work in India**

Why Pity the Poor Missionary?



These six children of two families (Rev. and Mrs. H. K. Wright, Dr. and Mrs. W. F. Hume) are second cousins and the fifth generation in India of Ballantine stock



The "Bean" family—they have "been" to Mahableshwar. (From left to right) the Misses Holland, Labaree, Hoxie, Simpson, Phillips, Smiley, Picken, Andrews and Bissell



Nine ladies of the Mission at Sholapur for Christmas, 1924: (From left to right) the Misses Labaree, Avery, Fowler, Hoxie, Mrs. Strutton and the Misses Beman, Cairns, Phillips and Wheeler



The Living Room of Harding House, Sholapur, decorated for Christmas



"Covers laid for four" for Christmas dinner in Satara

“Money is seldom better or more economically spent than in diminishing the sum of human crime and raising the standard of human character.”

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

—1 JOHN 3 : 17.

DATE DUE	



Postscript

DON'T LEND THIS REPORT TO ANYONE—unless you are sure you will get it back again. You will want it all through the year to aid you in praying more intelligently for the work in this part of India.

DON'T CUT THE COLOURED PRINT OUT FOR FRAMING. Write to the Criminal Tribes Settlement, Sholapur, for a spare copy and for some literature describing that work more fully.

DON'T BLAME YOUR MISSIONARIES IF THEY BREAK DOWN in health or are tired when they come home on furlough. They overwork because they hear from all sides insistent calls for their ministry.

DO READ THIS REPORT OVER AGAIN at the time when you usually send your annual donations to the Board.

DO KEEP IT ALWAYS IN A PROMINENT PLACE where others can see it when they visit you.

DO REMEMBER WESTERN INDIA in your prayers.

A WORD TO THE WISE IS SUFFICIENT!

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MAP OF
IN DIA

*The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.*

